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THE ANABASIS OF
XENOPHON,
BOOK IV.

WITH ENGLISH NOTES

BY



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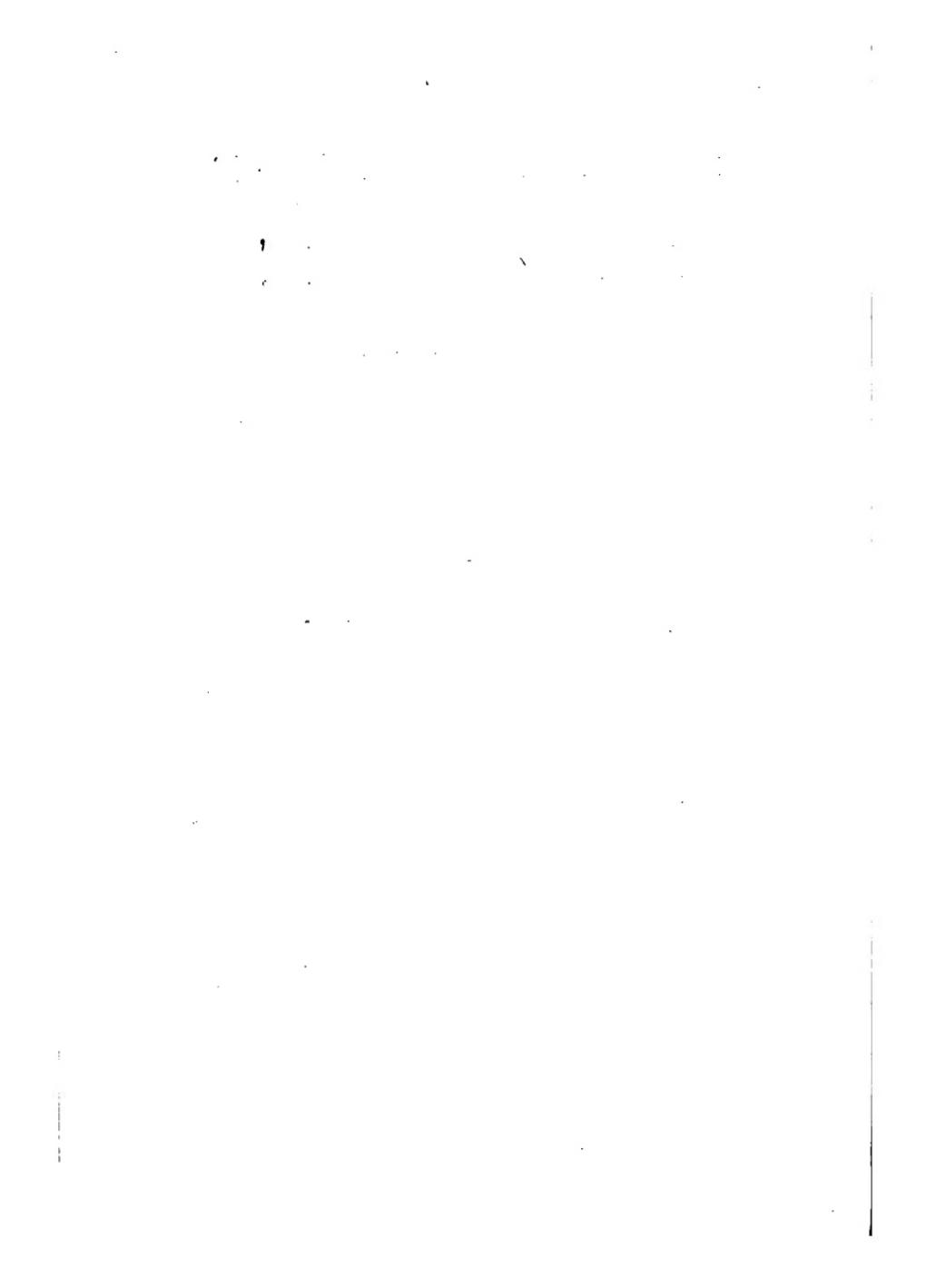
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PREFACE.

THE text of this edition is based on that of Bornemann, to whose readings I have generally returned after comparing them carefully with those of his successors. I am also much indebted to the editions of Breitenbach, Hutchinson, White and others.

The notes will in many cases appear elementary to the advanced scholar, but my experience of the Local Examinations leads me to think they are not on that account unnecessary. Instead of explaining a construction at length, as I have usually done, it might have been more profitable to the student had I been able to refer him to the page in his grammar, but, with so many different grammars in use, this course was found to be impracticable.

Whenever a longer explanation is required than my space will admit of, a reference will be given to Curtius' smaller Greek Grammar (edited by Dr Smith)—a cheap and compact little work which only needs a complete Index to make it everything that could be desired.

To assist the student in testing his knowledge of the subject I have added an Index of the principal constructions explained in the notes.

ST CATHARINE'S COLLEGE,

Aug. 30, 1874.

ΞΕΝΟΦΩΝΤΟΣ
ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ.

Δ'.

CAPUT I.

1. "Οσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπουδαῖς ἀς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες" Ελληνες ἐσπείσαντο, καὶ ὅσα, παραβάντος τὰς σπουδὰς βασιλέως καὶ Τισσαφέρνους, ἐπολεμήθη πρὸς τοὺς "Ελληνας ἐπακολουθοῦντος τοῦ Περσῶν στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχια ὅρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὲ τοῖς στρατιώταις διὰ τῶν ὄρέων πορευτέον εἶναι. 3. "Ηκουον γὰρ τῶν ἀλισκομένων ὅτι, εἰ διέλθοιεν τὰ Καρδούχια ὅρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἦν μὲν βούλωνται, διαβήσονται" ἦν δὲ μὴ βούλωνται, περιέτασι. Καὶ τοῦ Εύφρατον τε τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι· *καὶ ἔστιν οὖ τι στεινόν*. 4. Τὴν δὲ εἰς τοὺς Καρδούχους ἐμβολὴν ὅδε πτοιῶνται, ἅμα μὲν λαθεῖν

πειρώμενοι, ἄμα δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα. 5. Ἡνίκα δὴ ἡμὶ τὴν τελευταίαν φυλακὴν καὶ ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πεδίον, τηνικαῦτα ἀναστάντες ἀπὸ παραγγέλσεως πορευόμενοι ἀφικνοῦνται ἄμα τῇ ἡμέρᾳ πρὸς τὸ ὅρος. 6. Ἐνθα δὴ Χειρίσοφος μὲν ἡγεῖτο τοῦ στρατεύματος λαβὼν τὸ ἀμφὶ αὐτὸν καὶ τοὺς γυμνῆτας πάντας· Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν ὅπλίταις εἶπετο οὐδένα ἔχων γυμνῆτα· οὐδεὶς γὰρ ἐδόκει κλίδυνος εἶναι μή τις ἄνω πορευομένων ἐκ τοῦ ὅπισθεν ἐπίσποιτο. 7. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος, πρὶν τινας αἰσθέσθαι τῶν πολεμίων ἔπειτα δὲ ὑφηγεῖτο· ἐφείπετο δὲ ἀεὶ τὸ ἵπερβάλλον τοῦ στρατεύματος εἰς τὰς κώμας τὰς ἐν τοῖς ἄγκεστί τε καὶ μυχοῖς τῶν ὄρέων.

8. Ἐνθα δὴ οἱ μὲν Καρδούχοι ἐκλιπόντες τὰς οἰκίας, ἔχοντες καὶ γυναῖκας καὶ παῖδας, ἐφευγαν ἐπὶ τὰ ὅρη· τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν· ἥσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκενασμέναι αἱ οἰκίαι, ὃν οὐδὲν ἔφερον οἱ Ἕλληνες· οὐδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι, εἴ πως ἐθελήσειαν οἱ Καρδούχοι διέεναι αὐτοὺς ὡς διὰ φιλίας τῆς χώρας, ἐπείπερ βασιλεῖ πολέμιοι ἥσαν. 9. Τὰ μέντοι ἐπιτήδεια, ὅτφ τις ἐπιτυγχάνοι, ἐλάμβανον· ἀνάγκη γὰρ ἦν. Οἱ δὲ Καρδούχοι οὔτε καλούντων ὑπήκουον οὔτε ἄλλο τι φιλικὸν οὐδὲν ἐποίουν. 10. Ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἕλλήνων κατέβαινον εἰς τὰς κώμας ἀπὸ τοῦ ἄκρου ἥδη σκοταῖοι, (διὰ γὰρ τὸ στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν ἡμέραν ἡ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις) τότε δὴ συλλεγέντες τινὲς τῶν Καρδούχων τοὺς τελευταίοις ἐπέθεντο καὶ ἀπέκτεινάν τινας καὶ λίθοις· καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι τινὲς ὄντες· ἐξ ἀπροσδοκήτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλλη-

νικόν. 11. Εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύ-
νευσεν ἀν διαφθαρῆναι πολὺ τοῦ στρατεύματος. Καὶ
ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμαις ηὐλίσθησαν
οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν
ὅρέων, καὶ συνεώρων ἀλλήλους.

12. Ἄμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς
καὶ λοχαγοῖς τῶν Ἐλλήνων ἔδοξε τῶν τε ὑποξυγίων τὰ
ἀναγκαῖα καὶ τὰ δυνατώτατα πορεύεσθαι ἔχοντας καταλι-
πόντας τὰ ἄλλα, καὶ ὅπόσα ἦν νεωστὶ αἰχμάλωτα ἀνδρά-
ποδα ἐν τῇ στρατιᾷ, πάντα ἀφεῖναι. 13. Σχολαίαν γὰρ
ἐποίουν τὴν πορείαν πολλὰ ὅντα τὰ ὑποξύγια καὶ τὰ
αἰχμάλωτα καὶ πολλοὶ δὲ οἱ ἐπὶ τούτοις ὅντες ἀπόμαχοι
ησαν· διπλάσιά τε τὰ ἐπιτήδεια ἔδει πορίζεσθαι καὶ
φέρεσθαι, πολλῶν τῶν ἀνθρώπων ὅντων. Δόξαν δὲ ταῦτα
ἐκήρυξαν οὕτω ποιεῖν. /

14. Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστάντες
ἐν στενῷ οἱ στρατηγοί, εἴ τι εὐρίσκοιεν τῶν εἰρημένων
μὴ ἀφειμένον, ἀφηροῦντο· οἱ δὲ ἐπειθόντο πλὴν εἴ τίς τι
ἔκλεψεν οἷον ἡ παιδὸς ἐπιθυμήσας ἡ γυναικὸς τῶν εὐπρε-
πῶν. Καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν,
τὰ μέν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαυόμενοι. 15. Εἰς
δὲ τὴν ὑστεραίαν χειμῶν γύγνεται πολύς, ἀναγκαῖον δὲ ἡν
πορεύεσθαι· οὐ γὰρ ἡν ἴκανὰ τὰ ἐπιτήδεια. Καὶ ἡγεῖτο
μὲν Χειρίσοφος, ὡπισθοφυλάκει δὲ Ξεινοφῶν. 16. Καὶ
οἱ πολέμιοι ἴσχυρῶς ἐπετίθεντο, καί, στενῶν ὅντων τῶν
χωρίων, ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφευδόνων ὥστε
ηναγκάζοντο οἱ Ἐλληνες ἐπιδιώκοντες καὶ πάλιν ἀναχά-
ζοντες σχολῆ πορεύεσθαι· καὶ θαμινὰ παρήγγελλεν ὁ
Ξεινοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι ἴσχυρῶς ἐπικέοιντο.
17. Ἐνταῦθα ὁ Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγγυώτο
ὑπέμενε, τότε δὲ οὐχ ὑπέμενεν, ἀλλ’ ἥγε ταχέως καὶ

παρηγγύα ἔπεσθαι· ὡστε δῆλον ἡν ὅτι πρᾶγμά τι εἴη· σχολὴ δούκι ἡν ἰδεῖν παρελθόντι τὸ αἴτιον τῆς σπουδῆς· ὡστε ἡ πορεία ὁμοία φυγῆς ἐγίγνετο τοῖς ὀπισθοφύλαξιν. 18. Καὶ ἐνταῦθα ἀποθυήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος, τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς στολάδος εἰς τὰς πλευράς, καὶ Βασίας Ἀρκὰς διαμπερὲς εἰς τὴν κεφαλήν. 19. Ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμόν, εὐθὺς ὡσπερ εἰχει ὁ Ξενοφάνης ἐλθὼν πρὸς τὸν Χειρίσοφον γῆτιάτο αὐτόν, ὅτι οὐχ ὑπέμεινεν, ἀλλ' ἡναγκάζοντο φεύγοντες ἄμα μάχεσθαι. Καὶ νῦν δύο καλώ τε κάγαθῶ ἄνδρε τεθνάτην, καὶ οὐτε ἀνελέσθαι οὐτε θάψαι [αὐτῷ] ἐδυνάμεθα. 20. Ἀποκρίνεται [πρὸς ταῦτα] ὁ Χειρίσοφος· Βλέψον, ἔφη, εἰς τὰ ὅρη, καὶ ἵδε ὡς ἄβατα πάντα ἔστι· μία δὲ αὔτη ἡ ὁδὸς, ἡν ὁρᾶς, ὁρθία· καὶ ἐπὶ ταύτη ἀνθρώπων ὄραν ἔξεστι σοι ὅχλον τοσοῦτον, οὐ κατειληφότες φυλάττουσι τὴν ἔκβασιν. 21. Ταῦτ' ἐγὼ ἔσπευδον καὶ διὰ τοῦτο σε οὐχ ὑπέμενον, εἰ πως δυναίμην φθάσαι πρὶν κατειλῆφθαι τὴν ὑπερβολήν· οἱ δὲ ἡγεμόνες, οὐδὲ ἔχομεν, οὐ φασιν εἶναι ἀλλην ὁδόν. 22. Ο δὲ Ξενοφῶν λέγει· Ἀλλ' ἐγὼ ἔχω δύο ἄνδρας. Ἐπεὶ γὰρ ἡμῖν πράγματα παρεῖχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς καὶ ἀναπνεῦσαι ἐποίησε, καὶ ἀπεκτείναμέν τινας αὐτῶν· καὶ ζῶντας προύθυμήθημεν λαβεῖν αὐτοῦ τούτου ἔνεκα, ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρησαίμεθα.

23. Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἡλεγχον, διαλαβόντες, εἰ τινα εἰδεῖναι ἀλλην ὁδὸν ἡ τὴν φανεράν. Ο μὲν οὖν ἔτερος οὐκ ἔφη, καὶ μάλα πολλῶν φόβων προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὄρῶντος τοῦ ἔτερου κατεσφάγη. 24. Ο δὲ λοιπὸς ἔλεξεν ὅτι οὐτος μὲν διὰ ταῦτα οὐ φαίη εἰδέναι, ὅτι αὐτῷ τυγχάνει θυγάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δὲ ἔφη

ἡγήσεσθαι δυνατὴν καὶ ὑποξυγίοις πορεύεσθαι ὅδον. 25. Ἐρωτώμενος δὲ εἰ εἴη τι ἐν αὐτῇ δυσπάριτου χωρίον, ἔφη εἶναι ἄκρον, ὃ εἰ μή τις προκαταλήψοιτο, ἀδύνατον ἔσεσθαι παρελθεῖν. 26. Ἐνταῦθα ἐδόκει συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὄπλιτῶν λέγειν τε τὰ παρόντα, καὶ ἐρωτᾶν εἴ τις αὐτῶν ἔστιν ὅστις ἀνὴρ ἀγαθὸς ἐθέλει γενέσθαι, καὶ ὑποστὰς ἐθελούτης πορεύεσθαι. 27. Τφίστανται τῶν μὲν ὄπλιτῶν Ἀριστώνυμος Μεθυδριεὺς Ἀρκὰς καὶ Ἀγασίας Στυμφάλιος Ἀρκάς, ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρράσιος Ἀρκὰς καὶ οὗτος ἔφη ἐθέλειν πορεύεσθαι προσλαβών ἐθελούτας ἐκ παντὸς τοῦ στρατεύματος ἐγὼ γάρ, ἔφη, εὐ οἴδα ὅτι ἔφονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου. 28. Ἐκ τούτου ἐρωτῶσιν εἴ τις καὶ τῶν γυμνήτων ταξιάρχων ἐθέλοι συμπορεύεσθαι. Τφίσταται Ἀριστέας Χῖος, ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

CAPUT II.

1. Καὶ ἡν μὲν δείλη ἥδη, οἱ δὲ ἐκέλευον αὐτοὺς ἐμφαγόντας πορεύεσθαι· καὶ τὸν ἡγεμόνα δήσαντες παραδιδόσασιν αὐτοῖς· καὶ συντίθενται τὴν μὲν νύκτα, ἡν λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν, ἅμα δὲ τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω ὅντας ἔναι ἐπὶ τοὺς κατέχοντας τὴν φανερὰν ἐκβασιν, αὐτοὶ δὲ *συμβοηθήσειν ἐκβαίνοντες* ὡς ἀν δύνωνται τάχιστα. 2. Ταῦτα συνθέμενοι, οἱ μὲν ἐπορεύοντο, πλήθος ὡς

δισχίλιοι· καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ· Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφύλακας ἥγεντο πρὸς τὴν φανερὰν ἔκβασιν, ὅπως ταύτη τῇ ὁδῷ οἱ πολέμιοι προσέχοιεν τὸν νοῦν καὶ ὡς μάλιστα λάθοιεν οἱ περιούντες. 3. Ἐπεὶ δὲ ἡσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφύλακες ἦν ἔδει διαβάντας πρὸς τὸ ὅρθιον ἔκβαίνειν, τηνικαῦτα ἐκυλινδουν οἱ βάρβαροι ὀλοιτρόχους ἀμαξιαίους καὶ μεῖζους καὶ ἐλάττους [λίθους], οἱ φερόμενοι πρὸς τὰς πέτρας πταίντες διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ πελάσαι οἴνον τ' ἦν τῇ εἰσόδῳ. 4. Ἔνιοι δὲ τῶν λοχαγῶν, εἰ μὴ ταύτη δύναιντο, ἀλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποίουν μέχρι σκότους ἐγένετο. Ἐπεὶ δὲ φῶντο ἀφανεῖς εἶναι ἀπίοντες, τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνάριστοι ὅντες αὐτῶν οἱ ὀπισθοφύλακήσαντες. Οἱ μέντοι πολέμιοι, φοβούμενοι δηλονότι, οὐδὲν ἐπαύσαντο δι' ὅλης τῆς συκτὸς κυλινδούντες τοὺς λίθους· τεκμήρασθαι δὲ ἦν τῷ ψόφῳ. 5. Οἱ δὲ ἔχοντες τὸν ἥγεμόνα, κύκλῳ περιούντες, καταλαμβάνουσι τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ τοὺς μὲν κατακανόντες τοὺς δὲ καταδιώξαντες αὐτοὶ ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέχοντες. 6. Οἱ δὲ οὐ κατεῖχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν, παρ' ὃν ἦν ἡ στενὴ αὐτῇ ὁδὸς ἐφ' ἥ ἐκάθηντο οἱ φύλακες. Ἐφοδος μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν οὐ ἐπὶ τῇ φανερῷ ὁδῷ ἐκάθηντο.

7. Καὶ τὴν μὲν σύκτα ἐνταῦθα διηγαγού. Ἐπεὶ δὲ ἥμέρα ὑπέφαινεν, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ γὰρ ὁμίχλῃ ἐγένετο, ὥστ' ἔλαθον ἐγγὺς προσελθόντες. Ἐπεὶ δὲ εἶδον ἀλλήλους, ἥ τε σάλπιγξ ἐπεφθέγξατο καὶ ἀλαλάξαντες ἴεντο ἐπὶ τοὺς ἀνθρώπους· οἱ δὲ οὐκ ἐδέξαντο, ἀλλὰ λιπόντες τὴν ὄδὸν φεύγοντες ὀλόγοι ἀπέθησκον· εὕξωνοι γὰρ ἡσαν.

8. Οἱ δὲ ἀμφὶ Χειρίσοφον, ἀκούσαντες τῆς σάλπιγγος, εὐθὺς ἦντο ἄνω κατὰ τὴν φανέραν ὁδόν ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβεῖς ὁδοὶς ἐπορεύοντο ἢ ἔτυχον ἔκαστοι δύτες, καὶ ἀναβάντες ὡς ἐδύναντο ἀνίμων ἀλλήλους τοῖς δόρασι. 9. Καὶ οὐτοὶ πρώτοι συνέμιξαν τοῖς προκαταλαβοῦσι τὸ χωρίον. Ξενοφῶν δέ, ἔχων τῶν ὑπισθιοφυλάκων τοὺς ἡμίσεις, ἐπορεύετο ὥπερ οἱ τὸν ἡγεμένα ἔχοντες· εὐδοκτάτη γάρ ἦν τοῖς ὑποξυγίοις τοὺς δὲ ἡμίσεις διπισθεῖν τῶν ὑποξυγίων ἔταξε. 10. Πορευόμενοι δὲ ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν πολεμίων, οὓς ἡ ἀποκόφαι ἦν ἀνάγκη ἡ διεξένχθαι ἀπὸ τῶν ἀλλων Ἑλλήνων. Καὶ αὐτοὶ μὲν ἀν ἐπορεύθησαν ὥπερ οἱ ἄλλοι, τὰ δὲ ὑποξύγια οὐκ ἦν ἄλλῃ ἢ ταύτῃ ἐκβῆναι. 11. Ἐνθα δὴ παρακελευσάμενοι ἀλλήλους προσβάλλουσι πρὸς τὸν λόφον ὄρθιοις τοῖς λόχοις, οὐ κυκλῳ, ἀλλὰ καταλιπόντες ἀφοδον τοῖς πολεμίοις, εἰ βούλοιντο φεύγειν. 12. Καὶ τέως μὲν αὐτοὺς ἀναβαίνοντας δπῃ ἐδύναντο ἔκαστος οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δὲ οὐ προσίεντο, ἀλλὰ φυγῇ λείπουσι τὸ χωρίον. Καὶ τοῦτον τε παρεληλύθεσαν οἱ Ἑλληνες, καὶ ἔτερον ὄρῶσιν ἔμπροσθεν λόφον κατεχόμενον· ἐπὶ τοῦτον αὖθις ἐδόκει πορεύεσθαι. 13. Ἐννοήσας δὲ ὁ Ξενοφῶν, μή, εἰ ἔρημον καταλίποι τὸν ἡλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπίθουντο τοῖς ὑποξυγίοις παριοῦσιν, (ἐπὶ πολὺ δὲ ἦν τὰ ὑποξύγια, ἀτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα,) καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον Κηφισοφῶντος Ἀθηναῖον, καὶ Ἀμφικράτην Ἀμφιδήμου Ἀθηναῖον, καὶ Ἀρχαγόραν Ἀργείων φυγάδα· αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἱροῦσιν. 14. Ἐτι δὲ αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν

πολὺ ὄρθιώτατος ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθέσης φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἐθελόντων. 15. Ἐπειδὴ δὲ ἐγγὺς ἐγένοντο οἱ Ἑλληνες, λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν ὥστε θαυμαστὸν πᾶσι γενέσθαι καὶ ὑπώπτευον δεῖσαντας αὐτὸν μὴ κυκλωθέντες πολιορκῶντο, ἀπολιπεῖν. Οἱ δὲ ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὅπισθεν γυγνόμενα, πάντες ἐπὶ τοὺς ὅπισθοφύλακας ἔχωρουν.

16. Καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμίξειαν· καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὁμαλῷ θέσθαι τὰ ὄπλα εἶπε. 17. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευγώς, καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου, καὶ ὅτι τεθνάσι Κηφισόδωρος καὶ Ἀμφικράτης, καὶ ἄλλοι, ὅσοι μὴ ἄλλομενοι κατὰ τῆς πέτρας πρὸς τοὺς ὅπισθοφύλακας ἀφίκοντο. 18. Ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἵκουν ἐπ’ ἀντίπορον λόφον τῷ μαστῷ· καὶ ὁ Ξενοφῶν διελέγετο αὐτοῖς δι’ ἔρμηνέως περὶ σπουδῶν, καὶ τοὺς νεκροὺς ἀπήγει. 19. Οἱ δὲ ἔφασαν ἀποδώσειν ἐφ’ ὡς μὴ καίειν τὰς κώμας. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. Ἐν φύσει δὲ τὸ μὲν ἄλλο στράτευμα παρήι, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνερρύνησαν. 20. Ἐνταῦθα ἵσταντο [οἱ πολέμιοι] καὶ ἐπεὶ ἥρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους, ἔνθα τὰ ὄπλα ἔκειντο, ἵεντο δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ’ οὗ Ξενοφῶν κατέβαινεν, ἐκυλίνδουν πέτρας· καὶ ἐνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστὴς ἔχων τὴν ἀσπίδα ἀπέλιπεν. 21. Εὐρύλοχος δὲ Λουσιεὺς Ἀρκὰς προσέδραμεν αὐτῷ

ὅπλίτης, καὶ πρὸ ἀμφοῦν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον.

22. Ἐκ δὲ τούτου πᾶν δμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνωσαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδείοις δαψιλέσι· καὶ γὰρ οἶνος πολὺς ἦν, ὥστε ἐν λάκκοις κονιαταῖς εἶχον. 23. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδοσαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοὺς ἀποθανοῦσιν ἐκ τῶν δυνατῶν ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς. 24. Τῇ δὲ ὑστεραίᾳ ἀνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δὲ οἱ πολέμιοι καὶ ὅπη εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκώλυουν τὰς παρόδους. 25. Ὁπότε μὲν οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὅπισθεν ἐκβαίνων πρὸς τὰ ὅρη ἔλυε τὴν ἀπόφραξιν τῆς παρόδου τοῖς πρώτοις, ἀνωτέρω πειρώμενος γίνεσθαι τῶν κωλυόντων· 26. Ὁπότε δὲ τοῖς ὅπισθεν ἐπίθιωντο, Χειρίσοφος ἐκβαίνων καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλυόντων ἔλυε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὅπισθεν. Καὶ ἀεὶ οὕτως ἐβοήθουν ἀλλήλοις καὶ ἴσχυρῶς ἀλλήλων ἐπεμέλοντο. 27. Ἡν δὲ ὅπότε καὶ αὐτοῖς τοῖς ἀναβάσι πολλὰ πράγματα παρεῖχον οἱ βάρβαροι πάλιν καταβαίνουσιν. Ἐλαφροὶ γὰρ ἡσαν ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. 28. Ἀριστοὶ δὲ καὶ τοξόται ἡσαν· εἶχον δὲ τόξα ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλέον ἢ διπήχη· εἶλκον δὲ τὰς νευρὰς ὅπότε τοξεύοιεν πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προβαίνοντες. Τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων. Ἐχρῶντο δὲ αὐτοῖς οἱ Ἑλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις ἐναγκυλῶντες. Ἐν τούτοις τοῖς χωρίοις οἱ Κρῆτες χρησιμώτατοι ἐγένοντο· ἥρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

CAPUT III.

1. Ταύτην δ' αὐ τὴν ἡμέραν ηὐλίσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν, εὐρός ὡς δίπλεθρον, ὃς ὅρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν· καὶ οἱ Ἑλληνες ἐνταῦθα ἀνεπαύσαντο ἀσμενοι ἴδόντες πεδίον ἀπεῖχε δὲ τῶν ὁρέων ὁ ποταμὸς [ώς] ἐξ ἡ ἐπτὰ στάδια τῶν Καρδούχων. 2. Τότε μὲν οὖν ηὐλίσθησαν μάλα ἡδέως, καὶ τὰ ἐπιτήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. Ἐπτὰ γάρ ἡμέρας, ὅσασπερ ἐπορεύθησαν διὰ τῶν Καρδούχων, πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρουν. Ως οὖν ἀπηλλαγμένοι τούτων ἡδέως ἐκόμιήθησαν.

3. Ἀμα δὲ τῇ ἡμέρᾳ ὅρωσιν ἵππεῖς παν πέραν τοῦ ποταμοῦ ἐξωπλισμένους ὡς κωλύσοντάς διαβαίνειν, πεζοὺς δὲ ἐπὶ ταῖς δχθαις παρατεταγμένους ἄνω τῶν ἵππέων ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. 4. Ἡσαν δὲ οὗτοι Ὁρόντα καὶ Ἀρτούχον, Ἀρμένιοι καὶ Μαρδόνιοι καὶ Χαλδαῖοι μισθοφόροι. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροι τε καὶ ἀλκιμοὶ εἶναι· ὅπλα δὲ εἰχον γέρρα μακρὰ καὶ λόγχας. 5. Αἱ δὲ δχθαι αὐται ἐφ' ὧν παρατεταγμένοι οὗτοι ἡσαν τρία ἡ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπεῖχον· ὅδός δὲ μία ἡ ὁρωμένη ἦν ἄγονυσα ἄνω, ὥσπερ χειροποίητος· ταύτη ἐπειρώντο διαβαίνειν οἱ Ἑλληνες. 6. Ἐπεὶ δὲ πειρωμένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ δισιθηροῖς, καὶ οὕτ' ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἔχειν· εἰ δὲ μή, ἥρπαξεν ὁ ποταμός· ἐπὶ τε τῆς κεφαλῆς

τὰ ὅπλα εἴ τις φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ τἄλλα βέλη· ἀνεχώρησαν οὖν καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμόν.

7. Ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἤσαν, ἐπὶ τοῦ δρους ἐώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους ἐν τοῖς ὅπλοις. Ἐνταῦθα δὴ πολλὴ ἀθυμία ἦν τοῖς "Ἐλλησιν, ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὁρῶσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὁρῶσι δὲ τοὺς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους ὅπισθεν. 8. Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἔμειναν ἐν πολλῇ ἀπορίᾳ ὅντες. Ξενοφῶν δὲ ὅναρ εἶδεν ἔδοξεν ἐν πέδαις δεδέσθαι, αὐται δὲ αὐτῷ αὐτόματα περιβρύνηναι, ὥστε λυθῆναι καὶ διαβαίνειν ὅπόσον ἔβούλετο. Ἐπεὶ δὲ ὅρθρος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι· καὶ διηγεῖται αὐτῷ τὸ ὅναρ. 9. Οἱ δὲ ἥδετό τε καὶ ὡς τάχιστα ἔως ὑπέφαινεν ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ιερὰ καλὰ ἦν εὐθὺς ἀπὸ τοῦ πρώτου. Καὶ ἀπιόντες ἀπὸ τῶν ιερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελλον τὴν στρατιὴν ἀριστοποιεῖσθαι. 10. Ἀριστῶντι δὲ τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ἥδεσαν γὰρ πάντες ὅτι ἔξειναί αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν, καί, εἰ καθεύδοι, ἐπεγείραντά εἰπεῖν εἴ τις τι ἔχοι τῶν πρὸς τὸν πόλεμον. 11. Καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ, κάπειτα κατίδοιεν ἐν τῷ πέραν ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά τε καὶ γυναικας καὶ παιδίσκας ὥσπερ μαρσίπους ἴματίων κατατιθεμένους ἐν πέτρᾳ ἀντρώδει. 12. Ἰδοῦσι δέ σφισι δόξαι ἀσφαλὲς εἶναι διαβαίνειν οὐδὲ γὰρ τοῖς πολεμίοις ἵππεῦσι πρόσβατον εἶναι κατὰ τοῦτο. Ἐκδύντες δὲ ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὡς νευσούμενοι

διαβαίνειν πορευόμενοι δὲ πρόσθεν διαβαίνειν πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες καὶ λαβόντες τὰ ἴμάτια πάλιν ἥκειν.

13. Εὐθὺς οὖν ὁ Ξενοφῶν αὐτός τε ἔσπειδε καὶ τοῖς νεανίσκοις ἔγχεῖν ἐκέλευσε, καὶ εὐχεσθαι τοῖς φήνασι θεοῖς τά τε ὀνείρατα καὶ τὸν πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. Σπείσας δὲ εὐθὺς ἥγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον· καὶ διηγοῦνται ταῦτα. 14. Ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπουδὰς ἐποίει. Σπείσαντες δὲ τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέσαντες τοὺς στρατηγοὺς ἐβούλευντο ὅπως ἀν κάλλιστα διαβάνειν, καὶ τούς τε ἔμπροσθεν νικῶν καὶ ὑπὸ τῶν ὅπισθε μηδὲν πάσχοιεν κακόν. 15. Καὶ ἔδοξεν αὐτοῖς Χειρίσοφοι μὲν ἥγεισθαι καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δὲ ἥμισυ ἔτι ὑπομένειν σὺν Ξενοφῶντι· τὰ δὲ ὑποξύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαίνειν. 16. Ἐπεὶ δὲ καλῶς ταῦτα εἶχεν ἐπορεύοντο· ἥγοῦντο δὲ οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὅδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στάδιοι.

17. Πορευομένων δὲ αὐτῶν ἀντιπαρήσαν αἱ τάξεις τῶν ἵππέων. Ἐπειδὴ δὲ ἥσαν κατὰ τὴν διάβασιν καὶ τὰς ὅχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὄπλα, καὶ αὐτὸς πρώτος Χειρίσοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάμβανε τὰ ὄπλα, καὶ τοῖς ἄλλοις πᾶσι παρήγγελε· καὶ τοὺς λοχαγοὺς ἐκέλευνεν ἄγειν τοὺς λόχους ὄρθίους, τοὺς μὲν ἐν ἀριστερᾷ, τοὺς δὲ ἐν δεξιᾷ ἑαυτοῦ. 18. Καὶ οἱ μὲν μάντεις ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμιοι ἐτοξεύοντες καὶ ἐσφενδόνων· ἀλλ’ οὕπω ἐξικνοῦντο. 19. Ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπαίμαντον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυ-

ναίκες ὑπασαι. Πολλαὶ γὰρ ἡσαν ἑταῖραι ἐν τῷ στρατεύματι.

20. Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ Ξενοφῶν, τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτάτους, ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἔκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποιούμενος ταύτη διαβὰς ἀποκλείσειν τοὺς παρὰ τὸν ποταμὸν ἵππεῖς. 21. Οἱ δὲ πολέμιοι, ὄρωντες μὲν τοὺς ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὄρωντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμπαλιν, δείσαντες μὴ ἀποκλεισθείσαν φεύγουσιν ἀνὰ κράτος ως πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἔκβασιν ἄνω ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος. 22. Λύκιος δ' ὁ τὴν τάξιν ἔχων τῶν ἵππέων καὶ Αἰσχίνης ὁ τὴν τάξιν ἔχων τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφον, ἐπεὶ ἔώρων ἀνὰ κράτος φεύγοντας, εἴποντο· οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολείπεσθαι, ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. 23. Χειρίσοφος δ' αὐτὸν, ἐπεὶ διέβη, τοὺς μὲν ἵππέας οὐκ ἐδίκασεν, εὐθὺς δὲ κατὰ τὰς προσηκούσας ὅχθας ἐπὶ τὸν ποταμὸν ἐξέβαινεν ἐπὶ τοὺς ἄνω πολεμίους· οἱ δὲ ἄνω, ὄρωντες μὲν τοὺς ἑαυτῶν ἵππέας φεύγοντας, δρῶντες δὲ ὅπλίτας σφίσιν ἐπιόντας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

24. Ξενοφῶν δὲ ἐπεὶ τὰ πέραν ἔώρα καλῶς γυγνόμενα, ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαῖνον στράτευμα· καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἥδη ἡσαν εἰς τὸ πεδίον καταβαίνοντες ως ἐπιθησόμενοι τοὺς τελευταίους. 25. Καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος δὲ σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιώξαι ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπόμενα, καὶ μετὰ τούτων ἐσθῆτά τε καλῆν καὶ ἐκπώματα. 26. Καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὑχλος ἀκμὴν διέβαινε· Ξενοφῶν δὲ στρέψας πρὸς τοὺς

Καρδούχους ἀντία τὰ ἵπλα ἔθετο· καὶ παρίγγειλε τοὺς λοχαγοὺς κατ’ ἐνωμοτίας ποιήσασθαι ἔκαστον τὸν ἑαυτοῦ λόχον, παρ’ ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχους πρὸς τῶν Καρδούχων ἵέναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ.

27. Οἱ δὲ Καρδούχαι, ὡς ἔώρων ταὺς ὀπισθοφύλακας τοῦ ὅχλου ψιλούμενους καὶ ὀλύγους ἥδη φαινομένους, θᾶττον δὴ ἐπήεσαν φύδας τινας ἄδοντες. Ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ’ αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ τοξότας, καὶ κελεύει ποιεῦν ὃ τι δν παραγγείλῃ. 28. Ἰδῶν δ’ αὐτοὺς καταβαίνοντας ὁ Ξενοφῶν, πέμψας ἄγγελον κελεύει αὐτοῦ μεῖναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας· ὅταν δὲ ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν ὡς διαβησομένους, διηγκυλωμένους τοὺς ἀκοντιστάς, καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν. 29. Τοὺς δὲ παρ’ ἑαυτῷ παρήγγειλεν, ἐπειδὰν σφενδόνη ἐξικνῆται καὶ ἀσπὶς ψοφῆ, παιανίσαντας θεῖν ἐις τοὺς πολεμίους· ἐπειδὰν δὲ ἀναστρέψωσιν οἱ πολέμιοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπιγκτῆς σημήνη τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ τὴν ἱγένεται μὲν τοὺς οὐραγούς, θεῖν δὲ πάντας καὶ διαβαίνειν ὅτι τάχιστα ἡ ἔκαστος τὴν τάξιν εἶχεν, ὡς μὴ ἐμποδίζειν ἀλλήλους· ὅτι οὗτος ἄριστος ἔσαιτο ὃς ἀν πρώτος ἐν τῷ πέραν γένηται.

30. Οἱ δὲ Καρδούχαι, ὁρῶντες ὀλίγας ἕδη τοὺς λοιπούς πολλοὶ γὰρ καὶ τῶν μένειν τεταγμένων φύχοντο ἐπιμελόμενοι οἱ μὲν ὑποζυγίων οἱ δὲ σκευῶν οἱ δὲ ἔταιρῶν· ἐνταῦθα δὴ ἐπέκειντο θρασέως, καὶ ἥρχοντο σφενδονῶν καὶ τοξεύειν. 31. Οἱ δὲ "Ελληνες παιανίσαντες

ῷρμησαν δρόμῳ ἐπ' αὐτούς οἱ δὲ οὐκ ἐδέξαντο· καὶ γὰρ ἡσαν ὡπλισμένοι ὡς μὲν ἐν τοῖς ὅρεσιν ἵκανως πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χειρας δέχεσθαι οὐχ ἵκανως. 32. Ἐν τούτῳ σημαίνει δὲ σαλπιγκτής· καὶ οἱ μὲν πολέμιοι ἔφευγον πολὺ ἔτι θάττου, οἱ δὲ Ἐλληνες τάνατία στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. 33. Τῶν δὲ πολεμίων οἱ μέν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμόν, καὶ τοξεύοντες ὀλίγους ἔτρωσαν οἱ δὲ πολλοί, καὶ πέραν ὅντων τῶν Ἐλλήνων, ἔτι φανεροὶ ἡσαν φεύγοντες. 34. Οἱ δὲ ὑπαντήσαντες ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προιόντες, ὑστερον τῶν μετὰ Ξενοφῶντος διέβησαν πάλιν· καὶ ἔτρωθησάν τινες καὶ τούτων.

CAPUT IV.

1. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἄπαν καὶ λείους γηλόφους, οὐ μενον ἡ πέντε παρασάγγας· οὐ γὰρ ἡσαν ἔγγις τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. 2. Εἰς δὲ ἦν ἀφίκοντο κώμην, μεγάλη τε ἡν καὶ βασιλειον εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπήσαν· ἐπιτήδεια δὲ ἡν δαψιλῆ. 3. Ἐντεῦθεν δὲ ἐπορεύθησαν σταθμοὶ δύο παρασάγγας δέκα, μέχρις ὑπερῆλθον τὰς πηγὰς τοῦ Τήγρητος ποταμοῦ. Ἐντεῦθεν δὲ ἐπορεύθησαν σταθμοὶ τρεῖς παρασάγγας πέντε καὶ δέκα ἐπὶ τὸν Τηλεβόαν ποταμόν. Οὗτος δὲ ἡν καλὸς μὲν μέγας δὲ οὐ κῶμαι δὲ πολλαὶ περὶ τὸν ποταμὸν ἡσαν. 4. Οἱ δὲ τόπος οὗτος Ἀρμενία

ἐκαλεῖτο ἡ πρὸς ἐσπέραν. Ὅτι παρχος ἦν δ' αὐτῆς Τηρίβαζος, ὁ καὶ βασιλεῖ φίλος γενόμενος· καὶ, ὅποτε παρείη, οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν. 5. Οὗτος προσήλασεν ἵππέας ἔχων, καὶ προπέμψας ἐρμηνέα εἰπεν ὅτι βούλοιτο διαλεχθῆναι τοῖς ἄρχοντις. Τοῦς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων τί θέλοι. 6. Ὁ δὲ εἰπεν ὅτι σπείσασθαι βούλοιτο ἐφ' ω μήτε αὐτὸς τὸν "Ελληνας ἀδικεῖν μήτε ἐκείνους καίειν τὰς οἰκίας, λαμβάνειν τε τὰ ἐπιτήδεια ὅσων δέοιντο. Ἐδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπεῖσαντο ἐπὶ τούτοις.

7. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίου παρασάγγας πέντε καὶ δέκα· καὶ Τηρίβαζος παρηκολούθει ἔχων τὴν ἑαυτοῦ δύναμιν, ἀπέχων ὡς δέκα σταδίους· καὶ ἀφίκοντο εἰς βασίλεια καὶ κώμας πέριξ πολλάς, πολλῶν τῶν ἐπιτήδειων μεστάς. 8. Στρατοπέδευμόν τοις δὲ αὐτῶν γίγνεται τῆς νυκτὸς χιῶν πολλή· καὶ ἔωθεν ἔδοξε διασκηνῆσαι τὰς τάξεις καὶ τοὺς στρατηγοὺς κατὰ τὰς χώρας· οὐ γὰρ ἔώρων πολέμιον οὐδένα· καὶ ἀσφαλὲς ἔδόκει εἶναι διὰ τὸ πλῆθος τῆς χιῶνος. 9. Ἐνταῦθα εἶχον [πάντα] τὰ ἐπιτήδεια, ὅσα ἐστὶν ἀγαθά, ιερεῖα, σίτον, οἶνονς παλαιοὺς εὐώδεις, ἀσταφίδας, ὅσπρια παντοδαπά. Τῶν δὲ ἀποσκεδανυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατίδοιεν στράτευμα, καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο. 10. Ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν· ἐντεῦθεν συνῆλθον· καὶ γὰρ ἔδόκει συναιθριάζειν. 11. Νυκτερεύοντων δὲ αὐτῶν ἐνταῦθα ἐπιπίπτει χιῶν ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑπόζυγα συνεπόδισεν ἡ χιών· καὶ πολὺς ὄκνος ἦν ἀνίστασ-

θαι· κατακειμένων γάρ ἀλεεινὸν ἦν ἡ χιῶν ἐπιπεπτωκύνα ὅτῳ μὴ παραρρίνει. 12. Ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ὡν ἀναστὰς σχίζειν ξύλα, τάχα ἀναστάς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχιζεν. Ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο· 13. πολὺ γάρ ἐνταῦθα εὐρίσκετο χρίσμα, φὲ ἐχρῶντο ἀντ' ἑλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερεβίνθινον· ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρου εὐρίσκετο.

14. Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι κατὰ τὰς κώμας εἰς στέγας. Ἐνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ ἡδοῇ ἔθεον ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ἵσοι δέ, ὅτε τὸ πρότερον ἀπήγεσαν, τὰς οἰκλας ἐνέπρησαν ὑπὸ ἀτασθαλίας, δίκην ἐδίδοσαν κακῶς σκηνοῦντες. 15. Ἐντεῦθεν ἐπεμψαν τῆς νυκτὸς Δημοκράτην Τεμενίτην, ἄνδρας δόντες, ἐπὶ τὰ ὄρη ἐνθα ἔφασαν οἱ ἀποσκεδανύμενοι καθορᾶν τὰ πυρά· οὐτος γάρ ἐδόκει καὶ πρότερον πολλὰ ἡδη ἀληθεύσαι τοιαῦτα, τὰ δύντα τε ὡς δύντα καὶ τὰ μὴ δύντα ὡς οὐκ δύντα. 16. Πορευθεὶς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἴδειν, ἄνδρα δὲ συλλαβὼν ἦκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ φαρέτραν, καὶ σάγαριν οἴανπερ καὶ αἱ Ἀμαζόνες ἔχουσιν. 17. Ἐρωτώμενος δὲ ποδαπὸς εἴη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι δ' ἀπὸ τοῦ Τηριβάζου στρατεύματος, ὅπως ἐπιτήδεια λάβοι. Οἱ δὲ ἡρώτων αὐτὸν τὸ στράτευμα δύόσον τε εἴη καὶ ἐπὶ τίνι συνειλεγμένον. 18. Ὁ δὲ εἶπεν ὅτι Τηριβάζος εἴη ἔχων τήν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους. παρεσκευάσθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στενοῖς, ἥπερ μοναχὴ εἴη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἐλλησιν.

19. Ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν· καὶ εὐθὺς φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι, Σοφαίνετον Στυμφάλιον, ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἀλόντα ἀνθρωπον. 20. Ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὅρη, οἱ πελτασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν τοὺς ὄπλίτας, ἀλλ᾽ ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. 21. Οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ ὑπέμειναν, ἀλλ᾽ ἔφευγον· ὅμως δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων, καὶ ἵπποι ἥλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἡ Τηριβάζου ἑάλω, καὶ ἐν αὐτῇ κλῦναι ἀργυρόποδες καὶ ἑκπώματα, καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνοχόοι φάσκοντες εἶναι. 22. Ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν ὄπλιτῶν στρατηγοί, ἔδόκει αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μή τις ἐπίθεσις γένοιτο τοῖς καταλειμμένοις. Καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπήσαν, καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

CAPUT V.

1. Τῇ δὲ ὑστεραίᾳ ἐδόκει πορευτέον εἶναι ὅπῃ δύναμιτο τάχιστα, πρὶν ἡ συλλεγῆναι τὸ στράτευμα πάλιν καὶ καταλαβεῖν τὰ στενά. Συσκευασάμενοι δὲ εὐθὺς ἐπορεύοντο διὰ χιόνος πολλῆς, ἡγεμόνας ἔχοντες πολλούς, καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' φέρεται τοῦτον ἐπιτίθεσθαι Τηρίβαζος κατεστρατοπεδεύσαντο. 2. Ἐντεῦθεν ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς παρασάγγας πέντε καὶ δέκα ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὄμφαλόν· ἐλέγοντο δὲ αὐτοῦ

αὶ πηγαὶ οὐ πρόσω εἶναι. 3. Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμοὺς τρεῖς παρασάγγας πέντε καὶ δέκα· ὁ δὲ τρίτος ἐγένετο χαλεπός, καὶ ἀνεμος Βορρᾶς ἐναντίος ἔπνει παντάπασιν ἀποκαίων πάντα καὶ πηγυνὸς τοὺς ἀνθρώπους. 4. Ἐνθα δὴ τῶν μάντεών τις εἶπε σφαγιάσασθαι τῷ ἀνέμῳ· καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς ἔδοξε λῆξαι τὸ χαλεπὸν τοῦ πνείματος. Ἡν δὲ τῆς χιόνος τὸ βάθος ὄργυιά· ὥστε καὶ τῶν ὑποξυγίων καὶ τῶν ἀνδραπέδων πολλὰ ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντα. 5. Διεγένοντο δὲ τὴν σύκτα πῦρ καίοντες· ξύλα δὲ ἦν ἐν τῷ σταθμῷ πολλά. οἱ δὲ ὄψὲ προσιόντες ξύλα οὐκ εἶχον· οἱ δὲ πάλαι ἥκοντες καὶ τὸ πῦρ καίοντες οὐ προσίεσαν πρὸς τὸ πῦρ τοὺς ὄψιζοντας, εἰ μὴ μεταδοῦν αὐτοῖς πυροὺς ἢ ἄλλο τι ὡν ἔχοιεν βρωτῶν. 6. Ἐνθα δὴ μετεδίδοσαν ἀλλήλοις ὡν εἶχον ἔκαστοι. Ἐνθα δὲ τὸ πῦρ ἐκαίετο, διατηκομένης τῆς χιόνος βόθροι ἐγένεντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὐ δὴ παρῆν μετρεῦν τὸ βάθος τῆς χιόνος.

7. Ἐντεῦθεν δὲ τὴν ἐπιοῦσαν ἡμέραν δλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίασαν. Ξενοφῶν δὲ ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων ἥγνοιε ὅ τι τὸ πάθος εἴη. 8. Ἐπειδὴ δὲ εἰπέ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς βουλιμιῶσι, καν τι φάγωσιν, ἀναστήσονται, περιιὼν περὶ τὰ ὑποξύγια, εἴ πού τι ὄρῳ βρωτόν, διεδίδου καὶ διέπεμπε διδόντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμιῶσιν. Ἐπειδὴ δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο. 9. Πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης γυναῖκας καὶ κόρας πρὸς τὴν κρήνην καταλαμβάνει ἔμπροσθεν τοῦ ἐρύματος. 10. Αὗται ἥρωτῶν αὐτοὺς τίκες εἰεν.

‘Ο δὲ ἔρμηνεὺς εἶπε Περσιστί ὅτι παρὰ βασιλέως πορεύοντο πρὸς τὸν σατράπην. Αἱ δὲ ἀπεκρίναντο ὅτι οὐκ ἔνταῦθα εἴη, ἀλλ’ ἀπέχοι ὅσον παρασάγγην. Οἱ δ’, ἐπεὶ ὅψὲ ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρυμα σὺν ταῖς ὑδροφόροις. 11. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἡδυνήθησαν τοῦ στρατεύματος ἔνταῦθα ἐστρατοπεδεύσαντο· τῶν δ’ ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατέλεσαν τὴν ὁδὸν ἐνυκτέρευσαν ἀστοι καὶ ἄνευ πυρός· καὶ ἔνταῦθά τινες ἀπώλουντο τῶν στρατιωτῶν. 12. Ἐφεποντο δὲ τῶν πολεμίων συνειλεγμένοι τινές, καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἥρπαζον, καὶ ἄλλήλοις ἐμάχοντο περὶ αὐτῶν. Ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οὐ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὄφθαλμούς, οὐ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες. 13. Ἡν δὲ τοῖς μὲν ὄφθαλμοῖς ἐπικυρῆμα τῆς χιόνος εἴ τις μέλαν τι ἔχων πρὸ τῶν ὄφθαλμῶν πορεύοιτο· τῶν δὲ ποδῶν, εἴ τις κινότο καὶ μηδέποτε ἡσυχίαν ἔχοι, καὶ εἰ τὴν νύκτα ὑπολύοιτο. 14. Ὁσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντο εἰς τοὺς πόδας οἱ ἴμάντες καὶ τὰ ὑποδήματα περιεπήγυννοτο· καὶ γὰρ ἡσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα, καρβάτιναι αὐτοῖς πεποιημέναι ἐκ τῶν νεοδάρτων βοῶν. 15. Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν στρατιωτῶν· καὶ ἴδοντες μέλαν τι χωρίον διὰ τὸ ἐκλελοιπέναι αὐτόθι τὴν χιόνα, εἴκαζον τετηκέναι. Καὶ τετήκει διὰ κρήνην τινὰ ἡ πλησίον ἦν ἀτμίζουσα ἐν νάπῃ· ἔνταῦθ’ ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν πορεύεσθαι. 16. Ὁ δὲ Ξενοφῶν ἔχων ὀπισθοφύλακας, ὡς ἥσθετο, ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπεσθαι, λέγων ὅτι ἐπονταὶ πολλοὶ πολέμοι συνειλεγμένοι· καὶ τελευτῶν ἔχαλέπαινεν. Οἱ δὲ σφάττειν ἐκέλευνον, οὐδὲ γὰρ ἀν δύνασ-

θαὶ πορευθῆναι. 17. Ἐνταῦθα ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολεμίους φοβῆσαι, εἰ τις δύναιτο, μὴ ἐπιπέσοιεν τοῖς κάμνοντι. Καὶ ἦν μὲν σκότος ἥδη, οἱ δὲ προσήσαν πολλῷ θορύβῳ, ἀμφὶ ὧν εἰχον διαφερόμενοι. 18. Ἐνθα δὴ οἱ μὲν ὀπισθοφύλακες, ἄτε ὑγιαίνοντες, ἔξαναστάντες ἔδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμνοντες, ἀνακραγόντες ὅσον ἥδύναντο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. Οἱ δὲ πολέμιοι δείσαντες ἦκαν ἑαυτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγξατο.

19. Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ εἰπόντες τοῖς ἀσθενοῦσιν ὅτι τῇ ὑστεραὶ ἥξουσι τινες ἐπ' αὐτούς, πορευόμενοι, πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθειστήκει· καὶ ἀνίστασαν αὐτούς. 20. Οἱ δὲ ἔλεγον ὅτι οἱ ἐμπροσθεν οὐχ ὑποχωροῦν. Ὁ δὲ παριὼν καὶ παραπέμπων τῶν πελταστῶν τοὺς ἵσχυροτάτους ἐκέλευε σκέψασθαι τι εἴη τὸ κωλύον. Οἱ δὲ ἀπήγγελον ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στράτευμα. 21. Ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ηὐλίσθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὰς οἵας ἥδύναντο καταστησάμενοι. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν, πέμψας πρὸς τοὺς ἀσθενοῦντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευσεν ἀναγκάζειν προϊέναι. 22. Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης σκεψομένους πῶς ἔχοιεν οἱ τελευταῖοι. Οἱ δε ἀσμενοὶ ἰδόντες τοὺς μὲν ἀσθενοῦντας τούτοις παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο· καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἥσαν πρὸς τῇ κώμῃ ἔνθα Χειρίσοφος ηὐλίζετο. 23. Ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς

είναι τὰς τάξεις σκηνοῦν. Καὶ Χειρίσοφος μὲν αὐτοῦ ἔμεινεν, οἱ δὲ ἄλλοι διαλαχόντες ἡς ἔώρων κώμας ἐπορεύοντο, ἔκαστοι τοὺς ἑαυτῶν ἔχοντες.

24. Ἐνθα δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφίεναι αὐτόν καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην ἦν εἰλῆχει Ξενοφῶν, καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρχην, καὶ πώλους εἰς δασμὸν βασιλεῖ τρεφομένους ἐπτὰ καὶ δέκα, καὶ τὴν θυγατέρα τοῦ κωμάρχου, ἐννάτην ἡμέραν γεγαμημένην· ὁ δ' ἀνὴρ αὐτῆς λαγὼς φέρετο θηράσων καὶ οὐχ ἥλω ἐν ταῖς κώμαις. 25. Αἱ δὲ οἰκίαι ἡσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέατος, κάτω δὲ εὐρεῖαι· αἱ δὲ εἰσοδοι τοῦς μὲν ὑποζυγίοις ὄρυκται, οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. Ἐν δὲ ταῖς οἰκίαις ἡσαν αὐγες, οἰς, βόες, δρυιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη πάντα χιλιῶν ἔνδον ἐτρέφοντο. 26. Ἡσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ δσπρια καὶ οἶνος κρίθινος ἐν κρατῆρσιν· ἐνῆσαν δὲ καὶ αὐτὰι αἱ κριθαὶ ἴσοχειλεῖς· καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μείζους οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες· 27. τούτους δὲ διψά, ὅπότε τις διψώῃ, λαβόντα εἰς τὸ στόμα μύζειν· καὶ πάνυ ἄκρατος ἦν, εἰ μή τις ὑδωρ ἐπιχέοι· καὶ μάλα ἥδυ συμμαθόντι τὸ πόμα ἦν.

28. Ὁ δὲ Ξενοφῶν τὸν [μὲν] ἄρχοντα τῆς κώμης ταύτης σύνδειπνον ἐποιήσατο, καὶ θαρρέων αὐτὸν ἐκέλευεν λέγων ὅτι οὕτε τῶν τέκνων στερήσοιτο, τὴν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπλασιν, ἦν ἀγαθόν τι τῷ στρατεύματι ἐξηγησάμενος φαίνηται ἔστ' ἀν ἐν ἄλλῳ ἔθνει γένωνται. 29. Ὁ δὲ ταῦτα ὑπισχνεῖτο καὶ φιλοφρονούμενος οἰνον ἔφρασεν ἐνθα ἦν κατορωμαγμένος. Ταύτην μὲν οὖν τὴν νύκτα διασκηνήσαντες οὕτως ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυ-

λακῆ ἔχοντες τὸν κωμάρχην καὶ τὰ τέκνα αὐτοῦ ὅμοῦ ἐν ὁφθαλμοῖς. 30. Τῇ δὲ ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβάν τὸν κωμάρχην πρὸς [τὸν] Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίου κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμαις καὶ κατελάμβανε πανταχοῦ εὐωχούμενους καὶ εὐθυμουμενους· καὶ οὐδαμόθεν ἀφίεσαν, πρὶν παραθέναι αὐτοῖς ἀριστον· 31. οὐκ ἦν δὲ ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα ἄρνεια, ἐρίφεια, χοίρεια, μόσχεια, ὄρνιθεια, σὺν πολλοῖς ἄρτοις τοῖς μὲν πυρίνοις τοῖς δὲ κριθίνοις. 32. Ὁπότε δέ τις φιλοφρονούμενός τῷ βούλοιτο προπιεῖν, εἰλκεν ἐπὶ τὸν κρατῆρα· ἔνθεν ἐπικύψαντα ἔδει ροφοῦντα πιεῖν ὥσπερ βοῦν. Καὶ τῷ κωμάρχῃ ἐδίδοσαν λαμβάνειν ὃ τι βούλοιτο· ὃ δὲ ἄλλο μὲν οὐδὲν ἔδέχετο· ὅπου δέ τινα τῶν συγγενῶν ἔδοι, πρὸς ἑαυτὸν ἀεὶ ἐλάμβανεν.

33. Ἐπεὶ δὲ ἡλθον πρὸς Χειρίσοφον, κατελάμβανον κάκείνους σκηνοῦντας, ἐστέφανωμένους τοῦ ἔηροῦ χιλοῦ στεφάνοις, καὶ διακονοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν, ὥσπερ ἐνεοῖς, ὃ τι δέοι ποιεῖν. 34. Ἐπεὶ δὲ ἀλλήλους ἐφιλοφρονήσαντα Χειρίσοφος καὶ Ξενοφῶν, κοινῇ δὴ ἀντρώτων τὸν κωμάρχην διὰ τοῦ περαίζοντος ἐρμηνέως τίς εἴη ἡ χώρα. ‘Ο δὲ ἐλεγεν ὅτι Ἀρμενία. Καὶ πάλιν ἡρώτων τίνι οἱ ἵπποι τρέφονται. ‘Ο δὲ ἐλεγεν ὅτι βασιλεῖ δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν ὄδὸν ἔφραζεν ὃ εἴη. 35. Καὶ αὐτὸν τότε μὲν ὥχετο ἄγων ὁ Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰλήφει παλαίτερον δίδωσι τῷ κωμάρχῃ ἀναθρέψαντι καταθῦσαι, ὅτι ἡκουσεν αὐτὸν ἴερὸν εἶναι τοῦ Ἡλίου, δεδιώς μὴ ἀποθάνη· ἐκεκάκωτο γὰρ ὑπὸ τῆς πορείας αὐτὸς δὲ τῶν πώλων λαμβάνει καὶ τῶν ἄλλων στρατηγῶν καὶ

λοχαγῶν ἔδωκεν ἑκάστῳ πῶλον. 36. Ἡσαν δὲ οἱ ταύτη ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολλῷ. Ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης πέρι τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποξυγίων σακία περιελεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν ἄνευ γὰρ τῶν σακίων κατεδύοντο μέχρι τῆς γαστρός.

CAPUT VI.

1. Ἐπεὶ δὲ ἡμέρᾳ ἡν ὄγδόῃ, τὸν μὲν ἡγεμόνα παραδίδωσι Χειρισόφῳ, τοὺς δὲ οἰκέτας καταλείπει τῷ κωμάρχῃ, πλὴν τοῦ νίον τοῦ ἄρτι ἡβάσκοντος. Τοῦτον δὲ Ἐπισθένει Ἀμφιπολίτη [παρα] δίδωσι φυλάττειν, ὅπως, εἰ καλῶς ἡγήσαιτο, ἔχων καὶ τοῦτον ἀπίοι. Καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἔδύναντο πλεῖστα, καὶ ἀναζεύξαντες ἐπορεύοντο. 2. Ἡγεῖτο δὲ αὐτοῖς ὁ κωμάρχης λελυμένος διὰ χιόνος καὶ ἥδη τε ἡν ἐν τῷ τρίτῳ σταθμῷ καὶ [ό] Χειρίσοφος αὐτῷ ἐχαλεπάνθη ὅτι οὐκ εἰς κώμας ἥγαγεν. Ὁ δὲ ἔλεγεν ὅτι οὐκ εἰεν ἐν τῷ τόπῳ τούτῳ· δὲ δὲ Χειρίσοφος αὐτὸν ἔπαισε μέν, ἔδησε δὲ οὐ. 3. Ἐκ δὲ τούτου ἐκεῖνος τῆς νυκτὸς ἀποδράς ὥχετο, καταλιπὼν τὸν νίον. Τοῦτο γε δὴ Χειρισόφῳ καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἡ τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Ἐπισθένης δὲ ἡράσθη τε τοῦ παιδὸς καὶ οἰκαδε κομίσας πιστοτάτῳ ἐχρῆτο.

4. Μετὰ τοῦτο ἐπορεύθησαν ἐπτὰ σταθμούς, ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, παρὰ τὸν Φάσιν ποταμόν, εὐρός [ώς] πλεθριαῖν. 5. Ἐντεῦθεν ἐπορεύθησαν σταθ-

μοὺς δύο, παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδίον ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλνθες καὶ Τάοχοι καὶ Φασιανοί. 6. Χειρίσοφος δ', ἐπεὶ κατεῖδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων εἰς τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιάσῃ τοὺς πολεμίους· παρήγγειλε δὲ καὶ τοὺς ἄλλους παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα. 7. Ἐπεὶ δὲ ἡλθον οἱ ὁπισθοφύλακες, συνεκάλεσε τοὺς στρατηγοὺς καὶ λοχαγούς, καὶ ἐλεξεν ὡδε.

Οἱ μὲν πολέμιοι, ὡς ὅρατε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὅρους· ὥρα δὲ βουλεύεσθαι ὅπως ὡς κάλλιστα ἀγνοιούμεθα. 8. Ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι τοὺς στρατιώτας, ἡμᾶς δὲ βουλεύεσθαι, εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερβάλλειν τὸ ὅρος. 9. Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, ἐπὰν τάχιστα ἀριστήσωμεν, ἔξοπλισαμένους ὡς τάχιστα ἵέναι ἐπὶ τοὺς ἄνδρας. Εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν, οἴ τε νῦν ὄρώντες ἡμᾶς πολέμιοι θαρράλεωτεροι ἔσονται, καὶ ἄλλους εἰκὸς τούτων θαρρούντων πλείους προσγενέσθαι.

10. Μετὰ τοῦτον Ξενοφῶν εἶπεν· Ἐγὼ δ' οὕτω γιγνώσκω· Εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως ὡς κράτιστα μαχούμεθα· εἰ δὲ βουλόμεθα ὡς ῥᾶστα ὑπερβάλλειν, τοῦτο μοι δοκεῖ σκεπτέον εἶναι ὅπως ὡς ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. 11. Τὸ μὲν οὖν ὅρος ἐστὶ τὸ ὄρώμενον πλέον ἡ ἐφ' ἔξηκοντα στάδια, ἄνδρες δ' οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροί εἰσιν ἄλλ' ἡ κατὰ ταύτην τὴν ὁδὸν πολὺ οὖν κρείττον τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πειρᾶσθαι λαθόντας καὶ ἀρπάσαι φθάσαντας, ἦν δυνάμεθα, μᾶλλον ἡ πρὸς ἵσχυρὰ χωρία καὶ ἄνδρας παρεσκευασμένους μάχεσθαι. 12. Πολὺ γὰρ

ράσον ὅρθιον ἀμαχεὶ ἰέναι ἡ ὀμαλὸν ἔνθεν καὶ ἔνθεν πολεμίων ὄντων καὶ νύκτωρ ἀμαχεὶ μᾶλλον ἀν τὰ πρὸ ποδῶν ὄρφη τις ἡ μεθ' ἡμέραν μαχόμενος· καὶ ἡ τραχεῖα τοῖς ποσὶν ἀμαχεὶ ἰόνσιν εὐμενεστέρα ἡ ἡ ὀμαλὴ τὰς κεφαλὰς βαλλομένοις. 13. Καὶ κλέψαι δὲ οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἔξδην μὲν μικτὸς ἰέναι ὡς μὴ ὄράσθαι, ἔξδην δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ αἰσθησιν παρέχειν. Δοκοῦμεν δὲ ἄν μοι ταύτη προσποιούμενοι προσβάλλειν ἐρημοτέρῳ ἀν τῷ ἄλλῳ ὅρῃ χρῆσθαι· μένοιεν γάρ αὐτοῦ μᾶλλον ἀθρόοι οἱ πολέμοι. 14. Ἀτάρ τι ἐγὼ περὶ κλοπῆς συμβάλλομαι; 'Τμᾶς γὰρ ἔγωγε, ὡς Χειρίσοφε, ἀκούω, τοὺς Λακεδαιμονίους, ὅσοι ἔστε τῶν ὄμοιών, εὐθὺς ἐκ παιδῶν κλέπτειν μελετᾶν· καὶ οὐκ αἰσχρὸν εἶναι ἄλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει νόμος. 15. "Οπως δὲ ὡς κράτιστα κλέπτητε καὶ πειρᾶσθε λανθάνειν, νόμιμον ἄρα ὑμῖν ἔστιν, ἐὰν ληφθῆτε κλέπτοντες, μαστιγοῦσθαι. Νῦν οὖν μάλα σοι καιρός ἔστιν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μέντοι μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους ὡς μὴ [πολλὰς] πληγὰς λάβωμεν.

16. Ἐλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, κάγὼ ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ κλέπτοντι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιοῦνται· ὅστε ὥρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. 17. Ἔγὼ μὲν τοίνυν, ἔφη ὁ Ξενοφῶν, ἔτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὰν δειπνήσωμεν, ἰέναι καταληφόμενος τὸ ὄρος. Ἐχω δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνῆτες τῶν ἐφεπομένων ἡμῖν κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες· καὶ τούτων πυνθάνομαι ὅτι οὐκ ἄβατόν ἔστι τὸ ἔρος, ἀλλὰ νέμεται καὶ αἰξὶ καὶ βουσίν· ὡστε, ἐάνπερ ὑπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς

ὑποζυγίοις ἔσται. 18. Ἐλπίζω μέντοι οὐδὲ τοὺς πολεμίους μενεῦν ἔτι, ἐπειδὰν ἵδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν εἰς τὸ ἵσον ἡμῖν, 19. Ὁ δὲ Χειρίσοφος εἶπε· Καὶ τί δεῖ σὲ ιέναι καὶ λιπεῖν τὴν ὀπισθοφυλακίαν; ἀλλὰ ἄλλους πέμψου, ἀν μή τινες ἐθελούσιοι φαίνωνται. 20. Ἐκ τούτου Ἀριστώνυμος Μεθυδρεὺς ἔρχεται ὀπλίτας ἔχων, καὶ Ἀριστέας Χῖος γυμνῆτας, καὶ Νικόμαχος Οίτανος γυμνῆτας· καὶ σύνθημα ἐποιήσαντο, ὅπότε ἔχοιεν τὰ ἄκρα, πυρὰ καίειν πολλά. 21. Ταῦτα συνθέμενοι ἡρίστων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοίη ταύτη προσάξειν.

22. Ἐπειδὴ δὲ ἐδείπιησαν καὶ οὐκ ἐγένετο, οἱ μὲν ταχθέντες ἀπήρχοντο καὶ καταλαμβάνουσι τὸ ὅρος· οἱ δὲ ἄλλοι αὐτοῦ ἀνεπαίοντο. Οἱ δὲ πολέμιοι, ὡς ἥσθοντο ἔχόμενον τὸ ὅρος, ἐγρηγόρεσαν καὶ ἔκαιον πυρὰ πολλὰ διὰ νυκτός. 23. Ἐπειδὴ δὲ ἡμέρα ἐγένετο, Χειρίσοφος μὲν θυσάμενος ἦγε κατὰ τὴν ὁδὸν· οἱ δὲ τὸ ὅρος καταλαβόντες κατὰ τὰ ἄκρα ἐπήσαν. 24. Τῶν δὲ [αὐ] πολεμίων τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὅρους, μέρος δὲ αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. Πρὶν δὲ ὅμοι εἶναι τοὺς πολλοὺς ἀλλήλοις, συμμιγνύουσιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ "Ελληνες καὶ διώκουσιν. 25. Ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ μὲν πελτασταὶ τῶν Ἐλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. 26. Οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ, ἐπειδὴ τὸ ἄνω ἐώρων ἡττώμενον φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ πάμπολλα ἐλήφθη· ἀ οἱ "Ελληνες ταῖς μαχαίραις κόπτοντες ἀχρεῖα ἐποίουν. 27. Ὡς δὲ ἀνέβησαν,

θύσαντες καὶ τρόπαιον στησάμενοι κατέβησαν εἰς τὸ πεδίον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἤλθον.

CAPUT VII.

1. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους, σταθμοὺς πέντε, παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπεν χωρία γάρ ὥκουν ἵσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. 2. Ἐπεὶ δὲ ἀφίκοντο εἰς χωρίον ὃ πόλιν μὲν οὐκ εἶχεν οὐδὲ οἰκίας, συνεληλυθότες δὲ ἵσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλά, Χειρίσοφος μὲν οὖν πρὸς τοῦτο προσέβαλλεν εὐθὺς ἥκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσήγει καὶ αὐθις ἄλλη· οὐ γάρ ἦν ἀθρόοις περιστῆναι, ἀλλὰ ποταμὸς ἦν κύκλων. 3. Ἐπειδὴ δὲ Ξενοφῶν ἥλθε σὺν τοῖς ἐπισθοφύλαξι καὶ πελτασταῖς καὶ ὄπλιταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸν ἥκετε· τὸ γάρ χωρίον αἱρετέον· τῇ γάρ στρατιᾳ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληφόμεθα τὸ χωρίον.

4. Ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο· καὶ τοῦ Ξενοφῶντος ἐρωτῶντος τί τὸ κωλύον εἴη εἰσελθεῖν, εἰπεν δὲ Χειρίσοφος· Ἀλλὰ μία αὐτῇ ἔστι πάροδος, ἦν ὁρᾶς· ὅταν δέ τις ταύτη πειρᾶται παριέναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· δις δὲ ὁν καταληφθῇ, οὕτω διατίθεται. "Αμα δέ ἔδειξε[ν αὐτῷ] συντετριμμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. 5. Ἡν δὲ καὶ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἡ οὐδὲν κωλύει παριέναι; οὐ γάρ δὴ ἐκ τοῦ ἐναντίου ὁρῶ-

μεν ει μη διλγους τούτους ἀνθρώπους, καὶ τούτων δύο ἡ τρεῖς ὠπλισμένους. 6. Τὸ δὲ χωρίον, ὡς καὶ σὺ ὅρᾳς, σχεδὸν τρία ἡμίπλεθρά ἔστιν ὃ δεῖ βαλλομένους διελθεῖν. Τούτου δὲ ὅσον πλέθρον δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἐστηκότες ἄνδρες τί ἀν πάσχοιεν ἡ ὑπὸ τῶν φερομένων λίθων ἡ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ἥδη γνύνεται ὡς ἡμίπλεθρον ὃ δεῖ, ὅταν λωφήσωσιν οἱ λίθοι, παραδραμέν. 7. Ἀλλ' εὐθέως, ἔφη ὁ Χειρίσοφος, ἐπειδὰν ὀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ ἄν, ἔφη, τὸ δέον εἴη· θάττον γάρ ἀναλώσουσι τοὺς λίθους. Ἀλλὰ πορευώμεθα ἔνθεν ἡμῖν μικρὸν τι παραδραμέν ἔσται, ἦν δυνώμεθα· καὶ ἀπέλθειν ῥάδιον, ἦν βουλώμεθα.

8. Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Σενοφῶν καὶ Καλλίμαχος Παρράσιος λοχαγός· τούτου ψάρη ἡ ἡγεμονία ἦν τῶν ἐπισθοφυλάκων λοχαγῶν ἐκείνη τῇ ἡμέρᾳ· οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. Μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἀνθρωποι ὡς ἐβδομήκοντα, οὐκ ἀθρόοι ἀλλὰ καθ' ἔνα, ἔκαστος φυλαττόμενος ὡς ἐδύνατο. 9. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστώνυμος Μεθυδριεύς, καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὅντες, καὶ ἄλλοι δὲ ὑφίστασαν ἔξω τῶν δένδρων οὐ γάρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλεῖον ἡ τὸν ἔνα λόχον. 10. Ἐνθα δὴ Καλλίμαχος μηχανᾶται τι· προτρέχει ἀπὸ τοῦ δένδρου ὑφ' ὧν ἦν αὐτὸς δύο ἡ τρία βήματα· ἐπειδὴ δὲ οἱ λίθοι φέροιντο, ἀνεχάζετο εὐπετῶς· ἐφ' ἐκάστης δὲ προδρομῆς πλέον ἡ δέκα ἄμαξαι πετρῶν ἀνηλίσκοντο. 11. Ὁ δὲ Ἀγασίας ὡς ὅρᾳ τὸν Καλλίμαχον ἀ ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δείσας μὴ οὐ πρῶτος παραδράμη εἰς τὸ χωρίον, οὐδὲ τὸν Ἀριστώνυμον πλησίον ὄντα παρακαλέσας ωὐδὲ Εὐρύλοχον τὸν Λουσιέα ἔται-

ροις ὄντας, οὐδὲ ἄλλον οὐδένα, χωρεῖ αὐτὸς καὶ παρέρχεται πάντας. 12. Ὁ δὲ Καλλίμαχος ὡς ἐώρα αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἵπνος· ἐν δὲ τούτῳ παρέθει αὐτοὺς Ἀριστώνυμος Μεθυδριεύς, καὶ μετὰ τούτου Εύρυλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντεποιοῦντο ἀρετῆς καὶ διηγωνίζοντο πρὸς ἄλληλους καὶ οὕτως ἐρίζοντες αἴρονται τὸ χωρίον. Ὡς γὰρ ἄπαξ εἰσέδραμον, οὐδεὶς [ἔτι] πέτρος ἀνθενεὶ ἡμέχθη. 13. Ἐνταῦθα δὲ δεινὸν ἦν θέαμα· αἱ γὰρ γυναῖκες ρίππουσαι τὰ παιδία εἴτα καὶ ἑαυτὰς ἐπικατερρίπτουν, καὶ οἱ ἄνδρες ὡσαύτως. Ἐνθα δὴ καὶ Αἰνέας ὁ Στυμφάλιος, λοχαγός, ἴδων τινα θέοντα ὡς ρίψοντα ἑαυτὸν στολὴν ἔχοντα καλήν, ἐπιλαμβάνεται ὡς κωλύσων. 14. Ὁ δὲ αὐτὸν ἐπισπάται, καὶ ἀμφότεροι φέροντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον. Ἐντεῦθεν ἄνθρωποι μὲν ὀλίγοι πάνυ ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.

15. Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων στάθμονς ἐπτὰ παρασάγγας πεντήκοντα. Οὗτοι ἡσαν ἀν διῆλθον ἀλκιμώτατος, καὶ εἰς χεῖρας ἥεσσαν· εἶχον δὲ θώρακας λινοῦς μέχρι τοῦ ἥτρου, ἀντὶ δὲ τῶν πτερύγων σπάρτα πυκνὰ ἐστραμμένα. 16. Εἶχον δὲ καὶ κνημῖδας καὶ κράνην καὶ παρὰ τὴν ζώνην μαχαίριον ὃσον ξυήλην Λακωνικήν, φέροντο δὲ τοῦτον δύναντο· καὶ ἀποτέμνοντες ἀν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο· καὶ ἥδον καὶ ἔχορευον ὅπότε οἱ πολέμιοι ὄψεσθαι αὐτοὺς ἔμελλον· εἶχον δὲ καὶ δόρυ ὡς πέντε καὶ δέκα πηχῶν, μίαν λόγχην ἔχον. 17. Οὗτοι ἐνέμενον ἐν τοῖς πολίσμασιν· ἐπεὶ δὲ παρέθοιεν οἱ "Ελληνες, εἴποντο ἀεὶ μαχόμενοι" φάκουν δὲ ἐν τοῖς ὄχυροῖς· καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἡσαν, ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς "Ελληνας, ἀλλὰ διετράφησαν τοῖς κτήμασιν ἀ ἐκ τῶν Ταόχων ἐλαβον.

18. Ἐκ τούτου οἱ Ἑλληνες ἀφίκοντο ἐπὶ τὸν Ἀρπασον ποταμόν, εὑρος τεσσάρων πλέθρων. Ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθιων σταθμοὺς τέσσαρας, παρασάγγας εἴκοσι, διὰ στεδίου εἰς κώμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

19. Ἐντεῦθεν δὲ ἡλθον σταθμοὺς τέσσαρας παρασάγγας εἴκοσι, πρὸς πόλιν μεγάλην καὶ εὐδαιμονα καὶ οἰκουμένην, ἡ ἐκαλεύτῳ Γυμνίας. Ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῦς Ἑλλησιν ἥγεμόνα πέμπει, ὡπας διὰ τῆς ἑαυτῶν πολεμίας χώρας ἐπάγοι αὐτούς. 20. Ἐλθὼν δὲ ἐκεῖνος λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθεν ὄφονται θάλασσαν· εἰ δὲ μή, τεθνάναι ἐπηγγειλατο. Καὶ ἡγούμενος ἐπειδὴ ἐνέβαλεν εἰς τὴν ἑαυτοῦ πολεμίαν, παρεκελεύετο αἴθειν καὶ φθείρειν τὴν χώραν φ καὶ δῆλον ἐγένετο ὅτι τούτου ἔνεκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. 21. Καὶ ἀφικυοῦνται ἐπὶ τὸ [ἱερὸν] ὅρος τῇ πέμπτῃ ἡμέρᾳ· ὄνομα δὲ τῷ ὅρει ἡν Θήχης. Ἐπεὶ δὲ οἱ πρώτοι ἐγένοντο ἐπὶ τοῦ ὅρους καὶ κατεῖδον τὴν θάλασσαν, κραυγὴ πολλὴ ἐγένετο. 22. Ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες ὡήθησαν ἄλλους ἔμπροσθεν ἐπιτίθεσθαι πολεμίους· εἴποντο γὰρ ὅπισθεν οἱ ἐκ τῆς καιομένης χώρας, καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τέ τινας καὶ ἐξώγρησαν, ἐνέδραν ποιησάμενοι· καὶ γέρρα ἔλαβον δασειῶν βοῶν ὀμοβόῖνα ἀμφὶ τὰ εἴκοσιν.

23. Ἐπειδὴ δὲ βοὴ πλείων τε ἐγίγνετο καὶ ἐγγύτερον, καὶ οἱ ἀεὶ ἐπιώντες ἔθεον δρόμῳ ἐπὶ τοὺς ἀεὶ βοῶντας, καὶ πολλῷ μείζων ἐγίγνετο ἡ βοὴ δσφ δὴ πλείους ἐγίγνετο, ἐδόκει δὴ μεῖζόν τι εἶναι τῷ Ξενοφῶντι. 24. Καὶ ἀναβὰς ἐφ' ἵππον καὶ Λύκιον καὶ τοὺς ἵππέας ἀναλαβὼν παρεβοήθει· καὶ τάχα δὴ ἀκούσουσι βοῶντων τῶν στρα-

τιωτῶν, θάλαττα, θάλαττα, καὶ παρεγγυώντων. Ἐνθα δὴ ἔθεον ἄπαντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποξύγια ἥλαντο καὶ οἱ ἵπποι. 25. Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους καὶ στρατηγοὺς καὶ λοχαγοὺς δακρύοντες. Καὶ ἐξαπίνης, ὅτου δὴ παρεγγυήσαντος, οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι κολωνὸν μέγαν. 26. Ἐνταῦθα ἀνετίθεσαν δερμάτων πλῆθος ὀμοβούνων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα· καὶ ὁ ἡγεμῶν αὐτὸς τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις διεκελεύετο. 27. Μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἑλληνες ἀποπέμπουσι δῶρα δόντες ἀπὸ κοινοῦ ἵππον καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ δαρεικοὺς δέκα· ἥτει δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. Κώμην δὲ δεῖξας αὐτοῖς οὐ σκηνήσουσι καὶ τὴν ὁδὸν ἦν πορεύονται εἰς Μάκρωνας, ἐπεὶ ἐσπέρα ἐγένετο, ὥχετο τῆς νυκτὸς ἀπιών.

CAPUT VIII.

1. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἑλληνες διὰ Μακρώνων σταθμοὺς τρεῖς παρασάγγας δέκα. Τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὥριζε τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκυθινῶν. 2. Εἶχον δὲ ὑπερδέξιον χωρίον οἰον χαλεπώτατον, καὶ ἐξ ἀριστερᾶς ἄλλον ποταμόν, εἰς ἣν ἐνέβαλλεν ὁ ὄρβίζων, δι' οὗ ἔδει διαβῆναι. Ἡν δὲ οὗτος δασὺς δένδροις παχέσι μὲν οὐ, πυκνοῖς δέ. Ταῦτα, ἐπεὶ προσῆλθον οἱ Ἑλληνες, ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἔξελθεῖν. 3. Οἱ δὲ Μάκρωνες,

ἔχοντες γέρρα καὶ λόγχας καὶ τριχίνους χιτῶνας, καταντιπέραν τῆς διαβάσεως παρατεταγμένοι ἡσαν, καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τὸν ποταμὸν ἔρριπτον· ἔξικνοῦντο δὲ οὗ, οὗτε ἔβλαππον οὐδένα.

4. Ἐνθα δὴ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ Ἀθήνησι φάσκων δεδουλευκέναι, λέγων ὅτι γιγνώσκοι τὴν φωνὴν τῶν ἀνθρώπων· καὶ οἰμαι, ἔφη, ἐμὴν ταύτην πατρίδα εἴναι· καὶ, εἰ μή τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι. 5. Ἄλλ' οὐδὲν κωλύει, ἔφη· ἀλλὰ διαλέγου καὶ μάθε πρῶτον αὐτῶν τίνες εἰσίν. Οἱ δὲ εἰπον, ἐρωτήσαντος, ὅτι Μάκρωνες. Ἐρώτα τοίνυν, ἔφη, αὐτὸν τί ἀντιτετάχαται, καὶ χρήζουσιν ἡμῖν πολέμιοι εἴναι; 6. Οἱ δὲ ἀπεκρίναντο· Ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν ἔρχεσθε. Λέγειν ἐκέλευν οἱ στρατηγοὶ ὅτι οὐ κακῶς γε ποιήσοντες, ἀλλὰ βασιλεῖ γε πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλασσαν βουλόμεθα ἀφικέσθαι. 7. Ἡρώτων ἐκεῖνοι εἰ δοίεν ἀν τούτων τὰ πιστά. Οἱ δὲ ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. Ἐντεῦθεν διαδιδόσιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἑλλησιν, οἱ δὲ Ἑλληνες ἐκείνοις Ἑλληνικήν ταῦτα γάρ ἔφασαν πιστὰ είναι· θεοὺς δὲ ἐπεμαρτύραντο ἀμφότεροι.

8. Μετὰ δὲ τὰ πιστὰ εὐθὺς οἱ Μάκρωνες τὰ δένδρα συνεξέκοππον, τὴν τε ὁδὸν ὀδοποιίουν ὡς διαβιβάσοντες ἐν μέσοις ἀναμεμιγμένοι τοῖς Ἑλλησι· καὶ ἀγοράν, οἷαν ἐδύναντο, παρεῖχον· καὶ παρήγαγον ἐν τρισὶν ἡμέραις ἔστε ἐπὶ τὰ τῶν Κόλχων ὅρια κατέστησαν τοὺς Ἑλληνας. 9. Ἐνταῦθα ἦν ὅρος μέγα, προσβατὸν δέ· καὶ ἐπὶ τούτου οἱ Κόλχοι παρατεταγμένοι ἡσαν. Καὶ τὸ μὲν πρῶτον οἱ Ἑλληνες ἀντιπαρετάξαντο φάλαγγα, ὡς οὕτως ἄξοντες πρὸς τὸ ὅρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλεύ-

σασθαι συλλεγεῖσιν ὅπως ὡς κάλλιστα ἀγωνιοῦνται.

10. Ἐλεξεν οὖν Ξενοφῶν ὅτι δοκεῖ παύσαντας τὴν φάλαγγα λόχους ὁρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ ἄνοδον, τῇ δὲ εὐδον εὐρήσομεν τὸ ὅρος· καὶ εὐθὺς τοῦτο ἀθυμίαν ποιήσει, ὅταν τεταγμένοι εἰς φάλαγγα ταύτην διεσπασμένην ὥρωσιν.

11. Ἐπειτα δέ, ἡν μὲν ἐπὶ πολλοὺς τεταγμένοις προσάγωμεν, περιττεύσουσιν ἡμῶν οἱ πολέμοι, καὶ τοῖς περιττοῖς χρήσονται ὅ τι ἀν βούλωνται· ἐὰν δὲ ἐπ’ ὀλγάνων τεταγμένοι ἡώμεν, οὐδὲν ἀν εἴη θαυμαστὸν εἰ διακοπείη ἡμῶν ἡ φάλαγξ ὑπὸ ἀθρόων πη καὶ βελῶν καὶ ἀνθρώπων συμπεσόντων· εἰ δέ πη τοῦτο ἔσται, τῇ ὅλῃ φάλαγγι κακὸν ἔσται.

12. Ἀλλά μοι δοκεῖ ὁρθίους τοὺς λόχους ποιησαμένους τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοὺς λόχους ἔσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων· καὶ οὐτως ἐσόμεθα τῆς τε τῶν πολεμίων φάλαγγος ἔξω οἱ ἐσχάτοι λόχοι, καὶ ὁρθίους ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτοι προσίσιν, ἢ τε ἀν εὐδον ἢ ταύτη ἔκαστος ἀξει ὁ λόχος.

13. Καὶ εἰς τε τὸ διαλεῖπον οὐ ράδιον ἔσται τοὺς πολεμίους εἰσελθεῖν ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ράδιον ἔσται λόχον ὁρθίου προσιόντα.

Ἐάν τέ τις πιέζηται τῶν λόχων, ὁ πλησίον βοηθήσει· ἡν τε εἰς πη δυνηθῇ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνῃ τῶν πολεμίων.

14. Ταῦτα ἔδοξε, καὶ ἐποίουν ὁρθίους τοὺς λόχους. Ξενοφῶν δὲ ἀπιών ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἔλεγε τοὺς στρατιώταις· Ἀιδρες, οὐτοί εἰσιν, οὓς ὁράτε, μόνοι ἔτι ἡμῖν ἐμποδὼν τὸ μὴ ἥδη εἶναι ἔνθα πάλαι ἐσπεύδομεν· τούτους, ἡν πως δυνώμεθα, καὶ ὡμοὺς δεῖ καταφαγεῖν.

15. Ἐπεὶ δὲ ἐν ταῖς χώραις ἔκαστοι ἐγένοντο καὶ τοὺς

λόχους ὁρθίους ἐποιήσαντο, ἐγένεντο μὲν λόχοι τῶν ὄπλιτῶν ἀμφὶ τοὺς ὄγδοήκοντα, ὁ δὲ λόχος ἔκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῇ ἐποιήσαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσου, σχεδὸν ἔξακοσίους ἑκάστους. 16. Ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. Καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελταστὰ τῆς τῶν πολεμίων φάλαγγος ἔξω γενόμενοι ἐπορεύοντο. 17. Οἱ δὲ πολέμιοι ὡς εἰδούς αὐτούς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ ἐπὶ τὸ εὐώνυμον διεσπάσθησαν, καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. 18. Ἰδόντες δὲ αὐτοὺς διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταί, ὡν ἥρχεν Αἰσχίνης ὁ Ἀκαρνάν, νομίσαντες φεύγειν ἀνακραγόντες ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὅρος ἀναβαίνουσι· συνεφείπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὄπλιτικόν, ὡν ἥρχε Κλεάνωρ ὁ Ὁρχομένιος. 19. Οἱ δὲ πολέμιοι, ὡς ἥρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο. Οἱ δὲ Ἑλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κώμαις καὶ τάπιτήδεια πολλὰ ἔχοντες. 20. Καὶ τὰ μὲν ἄλλα οὐδὲν ἦν ὅ τι καὶ ἔθαύμασαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἄφρονές τε ἐγίνοντο καὶ ἥμουν καὶ κάτω διεχώρει αὐτοῖς, καὶ ὁρθὸς οὐδεὶς ἦδύνατο ἵστασθαι· ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν ἐφίκεσαν, οἱ δὲ πολὺ μαινομένοις οἱ δὲ καὶ ἀποθνήσκουσιν. 21. Ἐκειντο δὲ οὕτω πολλοί, ὥσπερ τροπῆς γεγενημένης· καὶ πολλὴ ἦν ἡ ἀθυμία. Τῇ δ' ὑστεραίᾳ ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτήν πως ὥραν ἀνε-

φρόνουν· τρίτη δὲ καὶ τετάρτη ἀνίσταντο ὥσπερ ἐκ φαρμακοποοίας.

22. Ἐντεῦθεν δὲ ἐπαρεύθησαν δύο σταθμοὺς παρασάγγας ἐπτά, καὶ ἥλθον ἐπὶ θύλασσαν εἰς Τραπεζοῦντα, πόλιν Ἑλληνίδα, οἰκουμένην ἐν τῷ Εὐξείνῳ Πόντῳ, Σινωπέων ἀποικίαν, ἐν τῇ Κόλχων χώρᾳ. Ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα, ἐν ταῖς τῶν Κόλχων κώμαις. 23. Κάντεῦθεν ὄρμώμενοι ἐλητίζοντο τὴν Κολχίδα. Ἀγοράν δὲ παρεῖχον τῷ στρατοπέδῳ Τραπεζούντιοι, καὶ ἐδέξαντό τε τοὺς Ἑλληνας καὶ ξένια ἔδοσαν, βοῦς καὶ ἄλφιτα καὶ οἰνον. 24. Συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων, τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων· καὶ ξένια καὶ παρ' ἐκείνων ἥλθον *πλέον* βόες. 25. Μετὰ δὲ τοῦτο τὴν θυσίαν ἦν εὐχαντο παρεσκευάζοντο· ἥλθον δὲ αὐτοῖς ἴκανοί βίες ἀποθύσαι τῷ Διὶ τῷ Σωτῆρι, καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα· καὶ τοῖς ἄλλοις δὲ θεοῖς ἀεὶ εὐχαντο. Ἐποίησαν δὲ καὶ ἀγώνα γυμνικὸν ἐν τῷ ὄρει ἔνθαπερ ἐσκήνουν· εἶλοντο δὲ Δρακόντιον Σπαρτιάτην (ὅς ἔφυγε παῖς ἔτι ὧν οἰκοθεν, παῖδα ἄκων κατακτανῶν ξυνήλη πατάξας,) δρόμου τ' ἐπιμεληθῆναι καὶ τοῦ ἀγώνος προστατῆσαι.

26. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ Δρακοντίῳ καὶ ἡγεύσθαι ἐκέλευον ὅπου τὸν δρόμον πεποιηκάς εἴη. Ὁ δὲ δείξας ὅπου παρεστηκότες ἐτύγχανον, Οὗτος ὁ λόφος, ἔφη, καλλιστος τρέχειν ὅπου ἄν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὔτως; Ὁ δὲ εἶπε· Μᾶλλον τι ἀνιάσεται δὲ καταπεσών. 27. Ἡγωνίζοντο δὲ παῖδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ Κρῆτες πλείους ἡ ἔξηκοντα ἔθεον· πάλην δὲ καὶ πυγμὴν καὶ

παγκράτιον ἔτεροι· καὶ καλὴ θέα ἐγένετο· πολλοὶ γὰρ κατέβησαν, καὶ, ὅτε θεωμένων τῶν ἑταίρων, πολλὴ φιλονεικία ἐγήνετο. 28. Ἐθεον δὲ καὶ ἵπποι· καὶ ἔδει αὐτοὺς κατὰ τοῦ πρανοῦ ἐλάσαντας ἐν τῇ θαλάσσῃ ἀποστρέψαντας πάλιν ἄνω πρὸς τὸν βωμὸν ἀγειν. Καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἵσχυρῶς ὅρθιον μόλις βάδην ἐπορεύοντο οἱ ἵπποι· ἐνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακέλευσις ἐγήνετο αὐτῶν.



NOTES.

CHAPTER I.

§ 1. *Recapitulation of preceding narrative.*

ἐν τῇ ἀναβάσει] The title *ἀναβάσις* is, in reality, applicable to the first book only of the work, denoting as it does the journey up country from the sea-coast to the interior. The remaining books are occupied with the account of the *καρδαβάσις* or descent from the interior to the coast of Pontus, with the campaigns incidental to it.

μέχρι τῆς μάχης] The battle of Cunaxa, in which Cyrus the younger was killed, took place on Sept. 7th, B.C. 401. A description of it is given in chapters viii. and x. of the first book. The position of the town itself is doubtful: Plutarch placing it at 50, and Xenophon at 36 miles from Babylon.

ἐν ταῖς σπουδαῖς] For an account of these negotiations, cf. II. 3. §§ 1—9.

βασιλεὺς] The great king—Artaxerxes Mnemon, the brother of Cyrus. Students will notice the omission of the article.

δολ...έπολευθῆ] ‘what hostility was shewn.’

§§ 2, 3. *The Tigris being impassable and the Carduchian mountains barring their progress by the river side, they determine to cross them by what Layard calls the ‘chief pass of the Tigris.’*

§ 2. *τὰ Καρδούχα δρῆ]* These Carduchians occupied the north-west portion of the modern Kurdistan.

ἀπέτριμα...έκρεματο] These words are to be closely connected, as is shewn by the position of the article: ‘hung sheer over the stream.’

ἔδοκε δὲ] ‘they determined, *I say.*’ Δέ is used thus to mark the *apodosis* to which it gives a certain emphasis after relative sentences or conjunctions. The usage is probably to be explained by regarding the word δέ as akin to δῆ in the sense of *ad eo*.

§ 3. *ῆκοντα]* Notice the force of the imperfect, ‘they were *constantly* being told by the prisoners;’ and the same idea is suggested by the present participle *ἀλισκομένων* for which otherwise we might have expected a perfect.

διελθοւεν...βούλωνται...διαβήσονται] Students will do well to mark these successive changes of mood which denote three distinct degrees of probability: 'if *ever* they could cross the mountains, then, *supposing they should* wish it, they could *for a certainty* ford the river.'

ἐν τῇ Ἀρμενίᾳ] The position of these words shews that in sense they go rather with the preceding than with the following clause: 'if they could once cross the mountains and *find themselves* in Armenia.'

περίαστι] i.e. **τὰς πηγὰς**.

τέσσερις οὐ πτερύν] There is considerable difficulty as to the reading of this passage. The MSS give **ἴστιν οὐτω στενόν**, which is unintelligible, while the emendations of Abreschius and others are (as Macmichael notices) quite inconsistent with the fact that from the sources of the Tigris the Greeks travelled 135 miles before they reached the Euphrates at all, while the actual sources of the river are 60 miles higher. I have myself adopted the conjecture of Leunclavus with the slight alteration of **οὐ** for **δπον**. The allusion will then be to the 'narrow strip of land' formed by mount Niphates which is situated between the two rivers.

§§ 4—9. The Greeks enter the territory of the Carduchi without any opposition at first on the part of the inhabitants.

πρὸν...καταλαβεῖν] The constructions of **πρὸν** are as follows:

(1) with an infinitive, or an accusative and infinitive, when it denotes simply relation of time to an action either conceived or effected: e.g. **πολλοὶ ἀποθνήσκουσι πρὸν δῆλοι γενέθαι οὐλι ἡσαρ**, and similarly the passage in the text.

(2) with an indicative, when it refers to a condition or a change which has already taken place: e.g. **οὐ πρότερον ἐπαύσαντο πρὶν τὸν Ἀλκιβίδην μετεπέμψαντο**.

(3) If **πρὶν** after a negative sentence denotes a condition which has not yet taken place, on the fulfilment of which something else depends, then **πρὶν** takes the subjunctive either *with* or *without* **ἄν**, or, if a *past* tense has preceded, the optative *without* **ἄν**: e.g. **οὐ πρότερον ολονται γυγνώσκειν, πρὶν ἀ έπιστέψωνται** and **οὐ Κύρος ὑπέσχετο μή πρόσθεν παύσασθαι πρὶν αὐτοὺς καταγγεῖν**.

§ 5. ἀμφὶ τὴν τελ. φυλ.] 'about the last watch.' The preposition denotes vagueness whether in regard to time or place.

δσον] i.e. **τοσοῦτον τῆς νυκτὸς δσον κ.τ.λ.** It is scarcely correct in explaining this construction to say that **δσον** is simply an equivalent for **ώστε**. The accusative and infinitive really contain the explanation of **δσον**, 'so much of the night was left as is represented by the fact that they could...'

ἀπὸ παραγγελσεως] The word **παραγγελσις** denotes a special order to the troops which, to ensure silence, was passed by man to man along the lines. Compare the force of **παρὰ** in **ἐπιπδοειμ (ειμι)**, a verb which is used of a general *visiting* the ranks, and again in **παραγγέλλω** towards the end of § 16.

§ 6. ἡγέτο τοῦ στρατεύματος] 'proceeded to take the lead of the army.'

τὸ δικὸν αὐτὸν] 'his own party.' Most editors supply *στράτευμα*, but, to judge from the corresponding phrases in Homer, there is no need to understand a special substantive.

ἄνω πορευομένων] gen. abs. 'while they were making their way upwards.'

§ 7. *διαβαλνει*] The historic present, which is used in place of a past tense to give a greater reality to the narrative. Being virtually equivalent to a past tense, it is rightly followed by *αἰσθέσθαι* rather than by the present *αἰσθανθαι*.

ὑφῆγετο] 'led the way slowly,' as otherwise he would have parted himself from the rest of the troops who were still ascending. 'Drew a little ahead' is Macmichael's rendering, which misses I think the meaning of the writer, who is contrasting the rapidity of the ascent with the easier pace they fell into after reaching the summit.

τὸν ὑπερβάλλον] We may understand *μέρος* with most of the editors, though (as I have already noticed in § 6) it is not necessary to do so. Students will notice the position of the article and be careful in consequence to join *del* with *έπειτερο* and not with *ὑπερβάλλον*. Translate: 'and the portion of the army that was scaling the height followed him in due succession.' For this common use of *del* in the sense of 'from time to time' cf. *τὸν del ἵματα ἐπιτυχάσσοντα* and similar expressions.

§ 8. πολλὰ ἦν] Notice the position of the article: 'now of provisions there were plenty to take.'

κατεσκευασμέναι] opposed to *παρεσκευασμέναι*, as the latter compound is used of *temporary* rather than *permanent* furniture. Notice also the distinction between the substantives *okla* and *okos*, the former word denoting the *material* building, the latter the *household* whom it contains.

ἔφερον] A part of the phrase *ἄγειν καὶ φέρειν* 'to take as plunder.' He uses in this place only the latter half of the expression, as nothing has been said of *live* stock to which the word *ἄγειν* would particularly refer.

ὑποφειδόμενοι] 'being inclined to spare them (in order to see) whether possibly...' A common ellipse, which suggests the right explanation of a difficult passage in the *Antigone* of Sophocles, v. 414, *ἔγερτι κιών δυδρ' ἀνήρ ἐπιτρόποις | Κακοῖσιν εἰ τις τοῦδε ἀφείδησος πάνου*, 'each man bestirring his neighbour to see whether he would be unsparing of his pains.'

διὰ φίλας τῆς χώρας] Notice again the position of the article, 'through their country as that of friends.'

§ 9. δτῷ] is Bornemann's reading, and suits *ἐπιτυγχάνοι* better than δ τι which is retained by one or two of the other editors. 'Επιτυγχάνοι and *ἔλαμβανοι* are both *frequentative*.

καλούντων] 'neither hearkened when they called.' *Καλούντων* is probably a gen. abs., though *ὑπακούειν* in the sense of to 'answer to a call' occasionally takes the genitive.

§§ 10—13. *Are harassed by a party of the Carduchians, and take measures to protect their march.*

§ 10. *σκοταῖοι*] 'in the dark.' An adjective used adverbially. Compare the use of *δόμενος* in II. I. 16.

ἔγένετο] 'had lasted throughout the day.' The reader will remember that in point of fact the aorist of *γήνεσατ* is equivalent in sense to an ordinary pluperfect.

§ 11. *πλείους συνελέγησαν*] 'if however on this occasion they had assembled in larger numbers, a great portion of the army would have been in danger of destruction.' Let me remind the beginner to master once for all the three chief forms of the conditional proposition:

- (i) denotes a *certain* consequence: e.g. *ἐὰν τοῦτο σκοτήσῃ, εὐρήσεται*.
- (ii) represents what is said as quite *uncertain*, or *merely possible*: e.g. *ἐπιλόγμαν δν εἶην, εἰ οἰηθείη κ.τ.λ.*
- (iii) represents what is said as *quite unreal* and *impossible*: e.g. *εἰ εἶχον, έδίδουν δν.*

For the various modifications of the above, cf. Curt. *smaller Gk. Gram.* p. 168, §§ 270—282.

οὕτως] 'as they were' rather than 'accordingly' as it is commonly translated. Notice the aorist *ηὐλισθησαν* 'took up their quarters for the night.'

πυρά] These beacon fires were distinct from those called *φρυκτώρια*, which latter could be elevated on occasion.

συνεώρων] 'kept each other in view,' lit. 'had a *connected* view of each other.' The word *ἀλλήλους* refers solely to the *Carduchi*.

§ 12. *Ἐχορρας*] 'with those of the cattle that were necessary and in the best condition.' The order of the sentence is as follows: *πορεύεσθαι τε ἔχορρας...καὶ δρέπαινα πάντα ὄπεσσι κ.τ.λ.* *αλχυάλωτα* is here an adjective.

§ 13. *πολλὰ δύτα*] 'for the cattle and the prisoners by their number retarded the march.' Notice the plural *ἐπολον* which is used out of regard to the *meaning* rather than the *gender* of *αλχυάλωτα*. Macmichael and the other editors strangely enough let this plural pass without comment. In other authors where this construction occurs it may be similarly explained, e.g. Thuc. IV. 88, *τὰ τέλη Λακεδαιμονίων ἔξεπεμψαν*, where *τὰ τέλη* is virtually equivalent to *οἱ ἐν τέλει δύτες*, the 'Lacedæmonian authorities.' The same explanation will hold good in regard to another passage of the present book (IV. 2. 20), but fails when we come to apply it to a similar case in the *Anabasis* (I. 7. 17). We can therefore only notice the construction as a peculiarity of the author.

δέται = δή, adeo, as in § 2, 'and many *too* were precluded from fighting.' This is a safer explanation than to take *kai* in the sense of *even*, and regard *δέ* as the simple conjunction. *οἱ ἐπὶ τούτοις*, 'the men in charge of them.'

πορίκεσθαι τε καὶ φέρεσθαι] It is difficult to determine whether these verbs are middle or passive in the present instance, but the former is I think more probable.

δόξαν δὲ ταῦτα] 'and when it had so seemed.' According to Madvig the word *ταῦτα* is an irregular addition to the ordinary accus. absol. *δόξαν*, in place of *τούτων δοξάντων* which is the commoner form, cf. *Hell.* V. 2. 24. Two other explanations of the construction are possible,

(1) that *ταῦτα* is used adverbially for *οὗτω*, or (2) that, though it is to be taken generally with *δέξαν*, it is in reality governed by *ποιεῖν*.

§ 14—18. *Continued assaults on the part of the enemy.*

ὑποστάτετες] ‘having planted themselves.’ *Εὐπλοκοει* like *ἐπιτυγχάνει* in § 9 and *ἐπικέποντο* in § 16 is the optative of *repetition*.

ἔκλεψεν ‘had secreted’—not from the present scrutiny, but on the occasion of the original order noticed in § 12.

τὰ μέν τι] ‘partly,’ ‘at one time.’ The rhythm of the sentence would be conclusive against joining *τι* with *μαχόμενοι*, even if the phrase were a less common one.

§ 15. *εἰς*] lit. ‘against the morrow.’

§ 16. *ἀναχάροντες*] A poetical word which appears again in a deponent form in vii. § 10. ‘What with pursuing and the next minute retreating.’

παρῆγγελλεν] ‘passed the word for a halt.’ Cf. *παραγγέλσεως* in § 5.

§ 17. *τότε δέ*] ‘but on one occasion.’ Lit. ‘on the occasion I mean:’ a common use in Thucydides when the writer is incidentally referring to a subject from which he has digressed.

ἰδεῖν παρελθόντι] ‘to go to the front and enquire into the cause of the haste.’ For this common sense of *παρέρχομαι* cf. *Demos. περὶ δύνατος, ὅτε παρῆλθον ἐς Ταμίας οἱ στρατιῶται*.

§ 18. *στολάδος*] This was a jerkin made of leather or skin, and, owing to its lightness, peculiarly adapted for slingers. The form of the word varies between *στολᾶς* and *στολᾶς*.

διαμπερές εἰς τὴν κεφ.] not ‘right through his head,’ as Watson carelessly translates it, but ‘right through (the helmet and) into the head.’

§§ 19—22. *Altercation between Xenophon and Cheirisophus.*

ώστερε εἶχεν] ‘just as he was,’ i.e. ‘without delay.’

φεύγοντες ἀμά μαχεσθαι] ‘to retreat fighting.’ In the Greek idiom the word *ἀμά* goes closely with the participle ‘retreating the while.’

καλώ τε κάγαθώ] ‘two soldiers good and true.’ The phrase describes the perfection of manhood: the word *καλῶς* marking outward excellence of form, the word *δγαθῶς* goodness of character. Students should notice the force of the tense in *τεθράτη* which denotes the *state* of death: ‘are *lying* dead.’

ἀνελέσθαι] The regular verb for recovering the dead after battle. Cf. *ἀναπειρίς*.

§ 20. *αὐτῇ*] ‘and the road you see before you is the only one, steep as it is.’

The word *τοσοῦτον* represents the scene as actually before them: ‘all that crowd of men who have occupied and guard the outlet.’

ἔκβασιν] This word has created considerable difficulty as the Greeks had not yet reached the *pass* of Chelek properly so called. Kühner offers the rather trivial suggestion that to the Greeks at any rate it was an *egress* from their former position. The true explanation is no doubt furnished by White, who notices that the outlet from the valley of the Tigris formed in fact the commencement of the pass, so that in one sense it was an outlet, and in another an approach to the top of the mountain.

§ 21. *ταῦτ' ἔγώ ἐσπειδον]* ‘this was my object.’ There is no occasion to explain *ταῦτα* with Macmichael as equivalent to *διὰ ταῦτα*, for it may perfectly well be the accusative after *ἐσπειδον*.

οὐ φασιν ἔνα] ‘say there is no other road.’ The beginner should notice this use of the negative with *έάω*, *φημι* and certain other words. The negative and the verb cohere so closely that they form together only one idea, and thus a directly contrary sense is given to the verb.

§ 22. *ἀναπνεούσαι]* ‘which gave us also time to take our breath.’ The frequent recurrence of poetical words in this portion of the *Anabasis* is very remarkable: e.g. the present verb *ἀναπνεῖσαι*, *θαυμά* § 16, *όλοτρόχοις ἀμαξιαῖοις* ii. 3, *μαστὸς* ii. 6 and many others.

§§ 23—28. *Examination of the prisoners who tell them of a height, which a body of volunteers are sent forward to occupy.*

ῆλεγχον] like *ἔκρινον*, ‘proceeded to question them.’ *Διαλαμβάνειν* is often simply ‘to arrest a man,’ i.e. to take him apart from his fellows. In the present case however we should clearly give its full force to the preposition ‘taking them *separately*’.

φόβων] ‘though many tortures were inflicted upon him.’ *Φόβος* is not unfrequently used of the act which causes the fear, i.e. of pain *inflicted as well as threatened*.

καρασφάζειν is to kill by cutting the throat.

§ 24. *αὐτῷ* White, I see, would separate *αὐτῷ τυγχάνει* from the part *ἐκδεδομένην*. But the participle is required for *τυγχάνει* while *αὐτῷ* may be readily explained as an ethic dative, ‘because his daughter had been given in marriage to a man in the neighbourhood.’

πορεύεσθαι] The full construction is as follows: *δυνατὴν καὶ ὑποξύγλους (ῶστε αὐτῷ) πορεύεσθαι*.

§ 25. *ἴτεσθαι]* Notice the change of mood from the optative, which denotes the mere supposition, to the infin. *ἴτεσθαι* representing a consequence of the certainty of which the speaker is assured. In § 3 I have noticed a still more striking instance of this change.

§ 26. *συγκαλέσαντας]* Xenophon and Cheirisophus are the subject of the sentence.

τελταστὰς is here used as an adjective, and, like the genitive *τῶν δηλιτῶν*, serves as an epithet to *λοχαγούς*, ‘some from the targeteers and others from the heavy-armed force.’

τὰ παρόντα] ‘the present emergency.’

ὑποστάς] ‘by special compact,’ ‘under certain engagements.’

§ 27. *ἀντιστασίῶν αὐτοῖς]* ‘pressing his claims against theirs.’

§ 28. *γυνικήτων]* White seems to regard this as a genitive after *ταξιάρχων*. But from the position of the article it is surely better to take it as an adjective like *τελταστὰς* in § 26.

CHAPTER II.

§§ 1—15. *The Greeks, in spite of the continued resistance of the enemy, occupy in succession the three heights which command the pass.*

οἱ δὲ ἐκέλευον] The *οἱ* refers to Xenophon and Cheirisophus, the *αὐτοὺς* to Aristonymus and the party of volunteers.

συντίθενται] 'and they arrange with them that, in case they should gain possession of the summit, they are to guard the position during the night, and give a signal by trumpet at the break of day.' The middle *συντίθενται* might denote either of the two contracting parties, as is shewn by its use at the commencement of § 2. Here however the change to the accusative *τοὺς μὲν δια δύτας* leaves no doubt that Xenophon and Cheirisophus are the nominatives of the sentence.

*συμβολήσειν ἐκβαίνοντες] 'while the generals in their turn would sally forth in a body to their assistance with all possible speed.' I have no hesitation in adopting with Bornemann this conjecture of Muretus. The chief objections to Long's reading *συμβολῆς ἐνεκεν βαίνοντες* are (i) that it leaves the sentence without an infinitive, for to supply *λέναι* from the preceding clause is extremely harsh, and (ii) the extraordinary phrase *συμβολῆς ἐνεκεν* 'with a view to an engagement,' the use of which even in poetry would require explanation.

§ 2. συνθέμενοι] This may refer generally to the two parties (*οἱ μὲν...διεροφῶν δέ*) or, as is more probable, to the volunteers only.

οἱ περιόντες] 'their friends who were going round.'

§ 3. διαβάντας...ἐκβαίνειν] 'which they had to cross before they found themselves at the foot of the hill.'

δλοιτρόχους ἀμαξιάτους] 'round stones, a waggon-load each of them more or less.' The word *δλοιτρόχος* is Homeric and will be found fully discussed in Buttm. *Lex.* Such derivations as *δλος τρέχω*, *δλος τρέχω* are now generally rejected in favour of *ελῶν* (volvo) and *τρέχω*.

[λίθους]] It is strange that any editor should retain this word as part of the text. Its position can scarcely be defended if it is to be taken with *δλοιτρόχους*, while as a fresh substantive it is weak to a degree.

διεσφενδονώντο] 'which striking in their descent against the rocks were scattered as if from a sling.'

§ 4. εἰ...δίναυτο] The optative is hypothetical rather than, as White suggests, frequentative, 'in case their friends should not succeed in this direction were trying their best by another route.'

εἶναι] 'when they thought their retreat *was* unnoticed, they went away.' The writer uses the present tense because he is describing the event from his own point of view and not from the standpoint of the actual parties.

δέ' δῆλης τῆς νυκτὸς] 'at intervals throughout the night.' The student should carefully note the difference between the accusative and genitive in this and similar phrases.

§ 5. καταδιώξαντες] 'chased the others *down the hill*.'

ὡς τὸ ἀκρον κατέχοντες] 'in the impression they had gained the summit.'

§ 6. αὐτόθεν] 'from where they were,' 'from their present position.'

§ 7. ὑπέφακεν] Cf. *ὑποφειδόμενοι* in i. § 8, 'was beginning to break.'

καὶ γάρ] This connects what follows with the word *σιγῇ* above and introduces a new fact to account for their unobserved approach: 'I may add too there was a mist so that they came upon them unobserved.'

ἐπεφθέγξατο] 'sounded the charge.'

φεύγοντες] 'abandoned the pass and in their flight some few of them fell.' In the wish to be concise the author has given us a badly constructed sentence. It is clear from the context that only a portion of the retreating party were slain: but taken by themselves the words could only mean 'all the retreating party—few as they were—were slain.'

§ 8. οἱ δὲ ἀμφὶ Χειρόσοφον] Cf. τὸ δμφ' αὐτῶν in i. 6.

ἐκαστοι] Students will observe the use of the plural when it denotes parties of men, as each of the generals was attended by a band of followers.

ἀντιμων] Derived from *λυάς*, a leather strap used for drawing water: 'they drew one another up with their spears.'

§ 9. συνέμιξαν] 'joined company with their friends who had previously secured the position.'

§ 10. διεγεῦχθαι] Notice the change of tense, which gives reality to the result by regarding it as an accomplished fact: 'or *find themselves separated*.'

αὐτὸν ἐπορεύθησαν] 'might have gone by the same route as the rest of the army.' Here we find a variation from the regular form of the conditional proposition, the latter clause in the sentence being only another way of saying 'if they had not been impeded by their cattle.'

§ 11. ὥρθιοι τοῖς λόχοις] 'they make an assault upon the hill with their companies advancing in files,' the object of this manœuvre being (as White observes) to distract the attention of the enemy by the number of the attacking columns. The phrase is a common one (cf. *Cyrop.* III. 2. 6, *Anab.* IV. 3. 17), and is equivalent to the *recti ordines* of Livy. On the other hand in the *phalanx* the men stood in line and presented an extended front to the enemy.

δρόδον] 'a way of escape.' For εἰ βούλαιντο φεύγειν, cf. note on εἰ μὴ ταῦτη δύνανται, § 4.

§ 12. τέως μὲν] To be taken with ἐτέξενον καὶ ἔβαλλον. Contrast this use of *ἐκαστος* with that of the plural in § 8. *There* they went in parties: *here* each man makes the ascent by himself. The singular *ἐκαστος* is often joined with a verb in the plural as it includes the idea of many subjects taken separately.

ἔγγονοι δ' οὐ προσέλευτο] 'they did not however admit them to close quarters.'

καὶ ἔτερον] 'when they saw another.' *καὶ*, like *et* in Latin, is often used as a temporal conjunction to shew at what point the matter stood when a change or new event occurred.

§ 13. ἐννοήσας] 'having apprehended that...' (White), which can scarcely be accepted as a literal translation. The order of the sentence is really as follows: δὸς δὲ Ξενοφῶν ἐννοήσας καταλείπει λοχαγούς μὴ... ἐπιθυμούτο. 'Xenophon, when he noticed it, left certain officers on the spot to prevent the possibility of an attack.'

καὶ πάλιν] The *καὶ* is usually explained thus: 'Might *actually* take it again and attack the baggage cattle as they went past.' I am inclined

however to think that the sentence is an irregular one and that the idea of the writer was something to this effect: '(Fearing that), if the hill were left unprotected *and again* captured by the enemy, they might attack the cattle.' If so, *λαβόντες* should grammatically have been *λαβούσεν*.

ἐπὶ τολὸν] 'extended over a long reach of ground' i.e. 'formed a long train.'

§ 14. *τῆς νυκτὸς*] 'which had been surprised *in the night*.' The account of this is given in § 5.

§ 15. *ἀπολατεῖν*] 'that the enemy had left their position through fear of being surrounded and besieged in it. But in fact they had seen from the summit what was happening to the rearguard of the Greeks and were making their way to fall upon it.'

§§ 16—21. *After continued fighting and losses the Greek troops are reunited.*

ὑπάγειν] 'to move slowly forwards,' i.e. by the narrow path mentioned in § 6, which ran along the foot of the hill.

ἐν τῷ διαλόῳ] For the position of these words which connects them with *προελθόντας* compare note on *ἐν τῷ Ἀρμενῷ* (i. 3): 'Accordingly he told them to advance along the road (till they came) to a level spot and then to halt there.' The phrase *θέσθαι τὰ διπλὰ* is used of three distinct manœuvres, (i) of *stacking arms* preparatory to forming an encampment, (ii) of *posting troops under arms* in the presence of an enemy, and (iii) of *surrendering arms* after a defeat.

§ 17. *τεθνάναι*] Cf. note on *τεθνάτην* (i. 19).

§ 18. *τῷ μαστῷ*] This substantive is governed by the preposition in *ἀντίπορον*, and, as the two words *ἀντίπορον λόφον* form one combined idea, the position of the dative is easily to be explained. We have already noticed the frequency of poetic phrases in this portion of the *Anabasis*, so that it is unnecessary to alter *ἀντίπορον* with Schneider into the more ordinary expression *τὸν ἀντικέρας λόφον*.

§ 19. *έφ' ᾧ*] 'on the understanding that he would not.' The complete phrase was *ἐπὶ τούτῳ ὥστε...* and hence it is usually followed by an infinitive, for which however in Thucydides and Herodotus we occasionally find the future indicative.

συνερρίπταν] 'all the inhabitants of the neighbourhood had flocked together.' The beginner will notice this pregnant sense of the preposition *ἐκ*, 'all the dwellers *in* the neighbourhood had flocked *out of* it.' The position of the words *οἱ πολέμοι* would alone make it impossible to accept the reading of White and others, who write *οἱ* for *οἱ* and regard *ἐπταῦθα λοταρτο οἱ πολέμοι* as a part of the preceding sentence.

§ 20. *έπει τηξαντο*] This must of course refer to the Greek army which had been gradually forming on the summit of the hill (*παρήνει*). But the change of nominative is so awkward and abrupt that I am strongly inclined to regard the words *οἱ πολέμοι* as an interpolation, suggested possibly by their occurrence in the next sentence.

τὰ διπλὰ ἐκευτο] The party mentioned in § 16, and again as *τοὺς συντεραγμένους* in § 21. The word *διπλα* is equivalent to *διπλά*, which justifies the use of the plural *ἐκευτο*. Cf. *τὰ αἰχμάλωτα ἐπολούν* in i. 13.

§ 21. *προβεβλημένος*] ‘covering them both with his shield.’

§§ 22—end. *After a night's rest they continue their march under the same difficulties as before. A description of the Carduchian archers.*

ώστε] for which Schneider reads *ότι*, is not to be lightly rejected: ‘For there was wine in such abundance that the inhabitants kept it in plastered cisterns.’ These (according to Ainsworth) were usually pear-shaped, and have been variously regarded as water-tanks, sarcophagi, &c.

§ 23. *ώστε ἀπέδοσαν*] Students will notice the difference between the *infinitive* and the *indicative* after *ώστε*, the former denoting the *proposed object*, the indicative the *result actually obtained*: ‘arranged so that they *should* restore..., arranged so that they *did* restore.’

ἐκ τῶν δυνατῶν] ‘to the best of their power,’ lit. ‘considering their available resources.’

§ 24. *ὅπη ετῇ* ‘wherever there was a narrow pass, they beset it and obstructed their march.’ It is better, I think, to take *παρόδος* of the successive marches of the Greek army rather than in the sense of *mountain passes*, a meaning which is little better than a repetition of *χωρός* and not very applicable to the verb *ἐκώλυον*.

§ 25. *ἐκβαίνων*] ‘going off to the mountains from behind relieved the vanguard from this obstruction to their progress.’

§ 27. *ἀποφεύγειν*] ‘so as to make good their escape *with only a small start*.’ *ἔγγύθεν=έξ δλίγου*, ‘from a short distance.’ Here again we have the infinitive after *ώστε* as the writer is describing the fact as *possible* rather than *realized*.

§ 28. *προβαλώντες*] ‘and they drew the strings, whenever they shot, stepping forward and with the left foot planted against the end of the bow.’ This position was necessitated by the extraordinary length of the arrow which could not have been pulled to the head if the ordinary posture had been adopted. The text and interpretation are placed beyond a doubt by the following passage from Arrian, *Indic.* 16, *τὸ τέλον κάτω ἐπὶ τὴν γῆν θέντες καὶ τῷ ποδὶ τῷ ἀριστερῷ ἀντιβάντες, οὐτοις ἐκτοξεύοντες, τὴν νευρήν ἐπὶ μέγα ὅπισαν διαγαγγύετες* ὁ γὰρ δύστος δλίγους ἀποδέκεται τριπλίχεος.

ἀκοντίους] ‘and the Greeks, whenever they got hold of them, used them as javelins, fitting them with loops for the purpose.’ These *ἀγκύλαι* were the leather straps or thongs by which the javelins were hurled. Whether they were identical with the Latin *amentum* is still a disputed point. The best authorities think *not*, regarding *amentum* as a less technical and more general word.

χρησιμώταται] i. e. to the Greeks.

CHAPTER III.

§§ 1—7. *The Greeks encamp in villages overlooking the river Centrites. Are threatened by the Persians from the opposite bank, and by the Carduchians in their rear.*

τοῦ παρὰ] 'which extends along the river Centrites,' i.e. the Eastern Tigris.

τῶν δρέων...τῶν Καρδούχων] are to be connected in translation, and were only separated by the writer on account of the similarity of termination.

§ 2. *πολλὰ...μημονεύοντες]* 'talking much of their past troubles.' *μημονεύειν* takes an accusative of the *thing said* and a genitive of the things or persons *concerning whom* it is said. As however either of these may be omitted on occasion it is quite unnecessary to regard *πολλὰ* as the object of *μημονεύοντες* and *τόντων* as a partitive genitive.

ἔπειτα γάρ ήμέρας] To make up this number it is necessary to conclude with Krtiger that the narrative contained in ii. §§ 24—27 comprises also the events of the two following days.

οὐδέ τα σύμπατα] I have little doubt that in the termination of the word *σύμπατα* we have lost the article *τα* which originally followed it. Otherwise the construction is irregular, and we have nothing to couple *τα σύμπατα* closely with the succeeding words. If we retain the present text we must understand *επαθον* with the latter clause of the sentence.

διηγλαγμένοι τούτων] Yet, as Rennell notices in his illustrations of this expedition, it was to the mountainous region of the Carduchians that the Greeks owed their preservation from the Persians whose cavalry could not operate on the hilly ground.

§ 3. *ἔξωπλοισμένοι]* 'completely armed.' This, as White observes, may be an allusion to the troops called *Cataphracti* who are described by Propertius and others as protecting both themselves and their horses with coats of mail.

§ 4. *'Ορόντα]* The satrap of Armenia. This form of the genitive is retained by Bornemann.

'Αροβόχου] He is mentioned in the *Cyrop.* v. 3. 38 as a chief of the Hyrcani, from which Schneider and others infer that the Mardonii lived on the Caspian sea near the borders of Hyrcania.

§ 5. *ώσπερ χειροποίητος]* 'to all appearance artificial.'

§ 6. *οὐδέ τέ τῷ ὕδατι]* The negative *οὐδέ* is answered by *τέ* below, as *neque* is followed by *et* in Latin, while the words *εἰ δὲ μή, ἡρταῖσιν ὁ ποταμός* form a parenthesis. 'And it was not possible for them to handle their weapons in the water—otherwise the stream swept them away—while if any tried to carry them on their heads they became exposed to the arrows of the enemy.'

εἰ δὲ μή] 'otherwise' 'if they did.' *εἰ δὲ μή* may denote the opposite to a preceding condition, even if it be a negative one as in the present instance.

οὖν] is *resumptive* after the previous digression: 'accordingly they abandoned the attempt and encamped where they were along the river side.' This use of *οὖν* occurs frequently when the latter clause of a sentence states the *consequence* of the former, and in such cases it is treated in some of the grammars as a distinct construction.

παρὰ τὸν ποταμὸν] For the accusative compare note on § 1.

§ 7. *ἡσαν]* 'but on the hill where they themselves had been en-

camped throughout the previous night they saw the Carduchians assembled in large numbers under arms.'

τοῖς διαβαίνοντος] 'would attack those who should attempt the passage.'

§ 8.—14. *The dream of Xenophon and its supposed realization.*

τερρίψνησαν] Sub. *ἔδοξαν*, 'to have fallen off from him of their own accord.' Macmichael compares *circumscindere* in Liv. II. 55.

διαβαίνειν] 'could move his legs at pleasure.' The preposition in *διαβαίνειν* denotes the action of the legs in walking.

§ 9. *ὡς τάχ. ἡνὶς ὑπέφανεν*] like the Latin *cum maxime*: 'just when,' 'at the very moment when' the dawn was breaking.

διώδε τοῦ πρώτου] 'from the first.' As I have already noticed it is unnecessary in these cases to supply a special substantive, but, if anything were required, it would be a general word like *χρόνον* rather than *λεπτόν* which is suggested by Macmichael.

§ 10. *ἀντόπ*] i.e. *Ζευφῶντι.*

ἐπεγέλπατταν] Sub. *τυπο* by anticipation from *τις*. '(It was allowable) for any one to awake him and tell his tale, supposing he knew anything of matters that might affect the campaign.'

§ 11. *ὡς ἐπὶ πῦρ*] 'to make a fire.'

κατίδοσεν] This compound is specially used of any *chance* or *casual* observation: 'had *noticed* on the opposite bank among certain rocks that reached to the very edge of the river.'

ώσπερ] 'what appeared to be bags of clothes.'

§ 12. *δόξαν*] This infinitive depends on *θελεῖν* which we must supply as required throughout the narrative.

πρόσθατον εἶναι] 'moreover it was inaccessible in this quarter to the enemy's horse.' We must be careful to avoid translating *οὐδὲ* 'not even,' as the writer certainly does not intend to imply that the spot was more open to the cavalry than to the infantry.

ἐκδύντες] 'so they stripped, they said, and with their daggers in their hands began to ford the river naked, thinking they should have to swim for it. However they went on and reached the other side before they were wet to the waist. After which they recrossed the stream and recovered their clothes and were now come back again.' The carelessness of the writer is shewn by his using the same tense *διαβαίνειν* to denote the *progress* and the *completion* of the passage. As regards *διαβάρτες*, its close connection with the words *λαβόντες τὰ ἡμάρτια* suggests the translation I have given above.

§ 13. *ἔγχειν*] There is a doubt whether *νεανίσκοις* may not be the dative *after* *ἔγχειν*, 'ordered (the attendants) to fill cups for the young men.' I should have preferred to understand it thus but for the infinitive *εὐχεοθαι* which makes a change of subject improbable.

καὶ τὰ λοιπὰ ἀγαθά] 'to complete what was wanting to success.'

§ 14.—to end. *Their passage across the river.*

συσκευαζεσθαι] The Latin *convasari, vasa colligere.*

αὐτοῖς] Xenophon and Cheirisophus. In regard to *ἔβολεντο* the

beginner may be reminded that the active is used of *counselling others*, the middle of *taking counsel with or from others*.

τοὺς ἐμπροσθεῖς] The *Persians*, while *τῶν ὄπισθε* refers to the *Car-duchians*.

§ 15. *ἐν μέσῳ τούτων*] i.e. after the party with Cheirisophus had crossed, while Xenophon's troops were to follow in their rear.

§ 17. *ἀντιπαρήσαντα*] 'moved parallel with them on the opposite bank of the river.'

κατὰ τὴν διάβασιν] 'at the ford.'

στρεφανωσδιμενος] White and others compare Xen. *de Rep. Lac.* xiii. 8 and *Hell.* iv. 2. 12 in proof that this was a *Lacedaemonian* custom adopted by order of Lycurgus whenever his troops found themselves in presence of an enemy. But the religious ceremonial of which this formed a part was resorted to by all Greek armies under circumstances of danger.

ἀποδέντες] 'having stript himself and taken up his arms passed the word for all the rest of the troops to do likewise.'

τοὺς λόχους ὄρθιον] Consult the note on IV. 2. 11.

§ 18. *έσφαγιάσσοντο εἰς τὸν π.*] 'let the blood of the victims flow into the stream': a pregnant expression like *σφάξαντες εἰς ἀσπίδα* in II. 2. 9. *ἔξικνοντο*] 'failed as yet to reach them.'

§ 19. *σφάγια*] Macmichael observes that *σφάγια* and not *λεπά* is the word used, because, in sacrificing to river-gods, no portions of the victim were set apart for burning.

ἀνηλάλαζον συνωλόλυζον δέ] These words signify shouts of joy, the former denoting the war cry of the *men*, while the latter is almost exclusively used in reference to *women*. On the other hand they are both to be distinguished from the verb *παιανίζειν* which signifies a solemn religious chant whether of prayer or thanksgiving.

§ 20. *ἔπλ τὸν πόρον*] This ford has already been described in §§ 5, 6. Trans. 'ran hastily back to the ford that was over against the outlet leading into the mountains of Armenia, making as though he would cross the river at this point and cut off the enemy's horse who were manoeuvring along the river side.' Notice the future infinitive *ποιοκλείσειν*, which is thrown in to give reality to the narrative even after the imperfect *ἔθει* for which the historic present would have been the more regular construction.

§ 21. *ως πρὸς τὴν ἀπὸ τοῦ ποτ. ἔκβ.*] 'made off to all appearance (ως) for the pass that led up the mountains from the river side.' Thus the manoeuvre of Xenophon was successful which was intended to draw off their attention until the troops with Cheirisophus had effected their passage.

κατὰ τὴν δόδον] 'when they found themselves at the path in question.' *συνεκβαίνειν ἔπλ τὸ δόρος*] 'while the main body of his troops clamoured not to be left behind but to be allowed to join in their sally over the hills.' This is the usual explanation of the passage, but I question much whether it is the correct one. In the very next section we find the phrase *συνεκβαίνειν ἔπλ τὸ δόρος* almost reproduced in the words *ἔξεβαίνειν ἔπλ τούς διω πολεμίους*, where the reference is—not to the

irregular sortie of Lycius and *Æschines* but—to the advance of the main body under Cheirisophus. Trans. therefore: ‘while the troops clamoured not to be left in the lurch but that *the others* should join them in scaling the hill.’

§ 23. *κατὰ τὰς προσηκούσας*] ‘at the place where the banks came down to the river’s edge.’

§ 24. *τὴν ταχιστὴν*] Sub. δόδυ, ‘by the shortest path.’ *καὶ γὰρ* ‘and (well he might) for’ etc.

§ 25. *ἐπιχειρήσας ἐπιδιώξαι*] ‘having undertaken the pursuit.’ Notice the force of the present participle *ὑπολειπόμενα*, ‘such of the baggage animals as were falling to the rear.’

§ 26. *ἀκμὴν*] An accusative used adverbially = *cum maxime*: ‘were at that very instant crossing.’ It is unnecessary to take *ἀκμὴν* in the sense of *ἔτι* which is condemned by Phrynicus as a later and unclassical usage.

κατ’ ἐνωμοτας] ‘to form their companies respectively into divisions of five and twenty men, bringing up each division into line by a flank movement to the left.’ This disposition of the troops is admirably explained by White. Its object was to present a continuous front (*φάλαγξ*) to the enemy, and it was effected as follows. Each *λόχος* was formed into a column of four *ἐνωμοτας* of which the front *ἐνωμοτα* alone remained stationary ‘while the remaining three faced to the left and filed out (*παρ’ ἀστίδας παραγαγόντας*), and, when they had advanced sufficiently far, faced again to the front and moved forward into line (*ἔτι φάλαγγος*).’

παραγαγόντας] Another instance of our author’s careless use of tenses. The flank movement which it describes was of course *subsequent* to that of dividing the companies into enomoties, but the participle used implies that it *preceded* it. *παρ’ ἀστίδας* is opposed to *ἔπι δόρυ*: ‘towards the shield-hand.....towards the spear-hand.’

πρὸς τῶν Καρδούχων.....πρὸς τοῦ ποταμοῦ] ‘towards the Carduchians...near the river.’ In these cases *πρὸς* is literally ‘on the side of’ ‘from the quarter of,’ the genitive denoting the point from which the motion is supposed to commence.

§ 27. *τοῦ δχλον ψιλουμένου*] ‘deserted by the mass of the army.’ *δχλος* refers to the main body of the troops which had been drawn up in phalanx, rather than to the camp-followers as White suggests.

§ 28. *αἴτοι μεῖναι*] ‘to remain where they were on the river bank.’ *αἴτοι*] i.e. Xenophon and his party, as distinguished from the targeteers, slingers and archers sent by Cheirisophus.

ἔνθεν καὶ ἔνθεν σφῶν] ‘they were to enter the river from the opposite bank under pretence of crossing it—some on one side and some on the other of his troops—the javelin-men with their hand on the strap, the bowmen with their arrow on the string, but not to advance far into the river.’ *τοῦ ποταμοῦ* is a partitive genitive: lit. ‘to a great extent of the river.’

§ 29. *σφενδόνη ἔξικνηται*] ‘as soon as the first missile from the enemy should reach them and a shield rattle from the blow,’ i.e. as soon as they should come within range of the enemy. Another but less

natural interpretation is to regard the above as signals to be given to the Greeks by their own commanders.

σημήνη τὸ πολεμικόν 'should sound a charge.'

ἐπὶ δύο] See note on § 26. The position of the participle is noticeable, as shewing that it refers to the entire body of the troops and not merely to the portion of them described as *τοὺς οὐραγούς*. 'They should all of them face about to the right, the last man in every file now leading the way.'

ἔσοντο] Notice the change of construction: '(adding that) he would be the best man whoever should be first across the river.'

§ 30. *τῶν μὲν τεταγμένων*] These are the *στισθοφύλακες* mentioned in §§ 26, 27.

§ 31. *καὶ γάρ*] See note on § 24. *ὡς μὲν ἐν τοῖς βρεσιν*, 'for mountaineers,' 'considering they live among the mountains.' Compare *φρονεῖ γάρ, ὡς γυνὴ, μέγα* 'for a woman she has grand ideas' (Soph. *Œd. Tyr.* 1078), and the use of *ut* in Latin, *Multa, ut in homine Romano, littera* (Cic. *De Amicitia* IV. 12).

§ 32. *τάνατλα στρέψαστες*] 'having turned in the opposite direction.'

§ 34. *οἱ δὲ ὑπαντήσαστες*] The reference is to the party of troops who had been sent by Cheirisophus. See § 27. 'The troops however who had come to meet them, pluming themselves on their courage, and entering the stream farther than the occasion required, recrossed it in the rear of Xenophon's men.'

CHAPTER IV.

§§ 1—2. *The Greeks enter Armenia and arrive at the village of Tigranocerta (probably the modern Saárt) containing a palace of the satrap Orontas.*

συνταξάμενοι 'having formed themselves in close order.'

πεδίον ἄπαν] 'marched through Armenia over an unbroken plain and hills of gentle ascent.' It is scarcely satisfactory to explain *πεδίον* and *γηλόφους* with White and Macmichael as accusatives *in apposition* with *ἄπαν* understood. They are rather accusatives of *occupation* or (more generally) of *extension*. Cf. *πηδῶντα πεδία*, 'bounding over the plains' (Soph. *Aj.* 30).

λεῖοις] i.e. not precipitous or encumbered with rocks.

In the words *γηλόφους, ἄπλετος* (11), *ἀπασθαλλας* (14) we have again a recurrence to the language of Homer.

§ 2. *εἰς δὲ ἥν*] By attraction for *ἡ δὲ κώμη εἰς ἥν ἀφίκοντο κ.τ.λ.*

τῷ σαράπῃ] Orontas, who was satrap of the entire province, while Teribazus was his deputy in western Armenia. This is better than to consider, as Krüger does, that they were both of them *satraps*, Orontas of eastern and Teribazus of western Armenia. For the dative *σαράπῃ*

cf. Thuc. (iv. 6) ἐσπειρίων τροφῆς τοῖς πολλαῖς and Lys. (xix. 22), χοημάτων προσδέει πρὸ τὸν μασθὸν τοῖς πελασταῖς. When immediately attached to a substantive it denotes *for whom* the thing in question is had or wanted, while the genitive would imply that it was his *property*.

§§ 3—6. *Cross an eastern tributary of the Tigris and reach a branch of the Euphrates. In western Armenia they have an interview with Teribasus with whom they make a treaty.*

τοῦ Τίγρητος ποταμοῦ] MacMichael notices that we must understand by this one of the most easterly of its tributaries, as the main branch rises far to the west of their route above *Diarbekir*.

Τηλεβόαν] Ainsworth identifies this with the *Kara-su*, Layard with the *Bitlis*. For the arguments on both sides I must refer the student to the *Commentary of Ainsworth*, p. 172.

§ 4. ὑπαρχοί] 'lieutenant-governor.' With the phrase βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν White compares Liv. xxxi. 37, *regem in equum subiecit*, 'lifted the king upon his horse.'

§ 5. εἰς ἐπήκοον] 'having advanced within hearing.' The phrase occurs again in II. 5. 38.

§ 6. ἐφ' ὧ] For the construction see note on ii. 19: 'on the understanding that *he* would not injure the Greeks nor *they* burn his dwellings, while they were to take such provisions as they from time to time required.' In the above and similar passages beginners will notice in *avtōs* the recurrence to the nominative whenever the infinitive refers to the leading subject of the sentence, and also the use of *τε* to couple to the second *μήτε* the positive clause which follows.

§§ 7—14. *Their progress watched by Teribasus. Arrive at a village and palace. Snow storms. Precautions taken against a surprise on the part of the enemy.*

διὰ πεδίου] According to Ainsworth this table-land of Armenia is at an elevation of 4200 feet above the level of the sea. Hence the excessive cold experienced in this region by Lucullus, Alexander Severus and the travellers of our own day.

παρηκολοῦθεν] 'dogged their footsteps,' a word specially used of lingering diseases.

§ 8. ἐωθεν] lit. 'starting from day-break,' i.e. immediately after it. Compare ἀπὸ μέσης νυκτός, and in Latin *de tertia vigilia* and similar phrases.

διασκηνῆσαι] Intransitive: 'should be quartered by parties (διὰ) throughout the villages.' White calls attention to the well-known difference between *σκηνώ* to 'pitch a tent,' and *σκηνάω* or *σκηνέω* to 'dwell in tents.' He seems however to miss the force of the preposition *διὰ* when he translates it 'throughout a place' rather than 'in parties or divisions.'

δοφαλές] 'it was thought safer,' on account of the danger to be feared from the effects of the snow. This, I think, is a more forcible rendering than to regard the latter clause of the sentence as explanatory of the former: 'they saw no enemy and thought they were safe from them owing to the snow.'

§ 9. *λεπέα*] ‘cattle.’ Cf. *Cyrop.* I. 4. 17, in connection with which Hutchinson observes that the term *λεπέον* came to signify any animal used for food from the fact that the Greeks never killed one without offering a portion of it in sacrifice.

τῶν δὲ ἀποσκεδαννυμένων] For the position of *τυνές*, which interferes slightly with the construction, cf. ii. 18, *ἐπ' αὐτίπορον λόφον τῷ μαστῷ*. In the present case the words *τῶν ἀποσκ.* *τυνές* form a combined idea, ‘*certain stragglers*’ from the camp. *κατίδαινεν*, ‘they had caught sight of,’ a sense which I have already noticed as peculiar to this compound. (Cf. IV. 3. 11.)

§ 10. *διασκηνοῦν*] Transitive: ‘to quarter the troops by parties.’

έπεινθεν] ‘accordingly they assembled, for it was thought better to bivouac in company in the open air.’ It is strange that any editors should still be in favour of translating *συναιθρίσειν*, ‘the weather seemed to be clearing up about this time.’ This explanation does not suit the context so well as the other, while (to judge by the analogy of *συνορᾶν* and similar compounds) *συναιθρίσειν* would rather mean to ‘clear up *all at once*.’

§ 11. *έπικιπτει*] ‘there came on them a fall of snow so heavy that it buried the men and the armour where they lay.’ White translates *έπικιπτει* ‘there is a *further* fall of snow,’ but cf. *έπικεντωκύνα* below for the rendering which I have preferred.

ἀλεευόν] sub. *πράγμα*. This neuter is used for the masculine or feminine when it denotes in a general way the *essence* of a certain class of objects. ‘The snow, where it had fallen on him, served to warm a man when it did not melt and run off him.’

§ 12. *έπόλυμοσε]* ‘had the strength of mind to get up and cut fire-wood, thinly clad as he was.’ *γυμός*, i.e. without the *ἱμάτιον*, the mantle worn above the *χιτών*.

ἀφελόμενος] Sub. *ἀξίνην*, a word readily supplied from the idea conveyed in *σχίζειν*, ‘took the axe from his hand.’

έκ δὲ τούτοις] ‘thereupon’ ‘as a consequence of this.’

§ 13. *ἀμυγδάλινον ἐκ τῶν πικρῶν]* ‘of almonds of the bitter kind.’ With *πικρῶν* supply *ἀμυγδάλῶν* out of *ἀμυγδάλινον*, and for the construction cf. IV. I. 14, *γυναικὸς τῶν εὐπρεπῶν*. For the use of sesame in unguents White compares Plin. *Nat. Hist.* XVIII. 22, and Quint. Curt. VII. 4. 23.

έκ δὲ τῶν αὐτῶν τούτων] ‘compounded of these same ingredients.’

§ 14. *εἰς στέγας]* ‘under cover.’
ἀτασθαλίας] ‘wanton insolence.’

§§ 15—end. *The Greeks send out a party to reconnoitre, and, acting upon intelligence received from a captive, they attack and plunder the camp of Teribus.*

Τεμενίτης] From Temenus in Sicily.

ἀληθεύσας] ‘to have reported truly.’ Beginners will notice carefully the use of the negatives in the latter part of this sentence. ‘*Sup-*

posing anything was not (the case stated as an hypothesis) he reported it as not being (the same stated as a fact).'

§ 17. *ἐπὶ τίνι* 'with what object collected.' There is no means of deciding whether *τίνι* is masculine or neuter in this case, but the latter is the more probable alternative.

§ 18. *εἰη ἔχων* White goes out of his way when he translates this 'was having with him' and describes it as a poetical phrase. Translate in preference 'he replied that it was Teribazus with...'

ὡς...ἐπιθησόμενος These words are to be connected in translation, the *ἐνταῦθα* being introduced in consequence of the length of the sentence to give point to the conclusion. 'He added that Teribazus was prepared to attack the Greeks on the road over the mountains in the narrow parts, by which way only there was a passage for their troops.'

§ 19. *Σοφάλετον*] In v. 3. 1, we find him and Philesius mentioned as *τοὺς πρεσβυτάρους τῶν στρατηγῶν*.

§ 20. *ὑπερέβαλλον*] *ὑπερέβαλον* al., a reading which is clearly disproved by a statement in § 1 of the next chapter.

κατίδοντες] 'having seen the camp *below them*' is White's translation. But compare note on *κατίδονει* in § 9.

§ 21. *φάσκοτες εἶναι* 'as they called themselves.' This phrase is intended to express the writer's contempt for the luxury and extravagance of the Persian satrap, and is to be connected with the word *ἀριστοί* as well as with the second substantive.

§ 22. *ἀνακαλεσάμενοι*] 'having recalled the troops.'

CHAPTER V.

§§ 1—9. *The Greeks make a forced march and reach the Eastern Euphrates. Having forded it they continue to advance, suffering many privations from cold and hunger.*

πρὸς ἡ] This addition of *ἡ* though rarely met with in the Attic prose writers is not uncommon in Herodotus and the poets.

§ 2. *τὸν Εὐφράτην ποταμὸν*] The *Murad su* or eastern branch of the Euphrates. 'The Greeks would proceed from the *Teleboas* in a north-eastern direction till they had reached a position about seventy miles from the *Kara su*. This would require the seven marches given by Xenophon and fix the place where they forded the *Murad su* as not far above its junction with the *Khanus*.' (Col. Chesney, II. 229.)

οὐ προσώπου εἶναι] See note on *ἴστιν οὐ τι στενόν* in IV. I. 3.

§ 3. *παρασύργας πέντε καὶ δέκα*] Krüger and others call attention to the rapidity of this march through the snow, and suggest not improbably that these numbers have crept into the text from § 2.

τρίτος] sc. *σταθμός*.

ἐναντίος] 'blew full in their faces completely parching up everything and numbing the men.' With *ἀποκαίων* compare the use of

adurere (Verg. *Georg.* I. 92), *torrere* (Hor. *Sat.* I. 5. 78), in reference to the effects of extreme cold.

§ 4. *τὸ χαλεπὸν τοῦ πνεύματος*] Neuter adjectives in the singular are used thus as substantives to denote a certain notion *in general*, something *regarded as a whole*.

§ 5. *ἐν τῷ σταθμῷ*] 'at the encampment.' This abundance of wood indicates (according to Ainsworth) the proximity of a river—some tributary stream of the *Murad su* or the more westerly *Khanus*.

πάλαι ἤκουτες] 'those who had been there for some time.' Notice the peculiar force of *ἤκειν* which justifies its connection with *πάλαι* rather than *πάλιν*.

οὐ προσέσαν] 'would not admit the late-comers to the fire unless they shared with them wheat or a part of such edibles as they had with them.' In this and the next paragraph we have an illustration of the constructions of *μετέχειν*, *μεταδίδοναι* etc. They are followed by partitive genitives to express the *entire whole*, and an accusative (expressed or understood) of the *part or parts* which are taken or distributed.

§ 6. *ἔστε ἐπὶ τῷ δάσεδον*] 'reaching to the ground.'

§ 7. *ἔβουλμάσαν*] The 'bulimy' was a faintness from excessive hunger. White calls attention to the fact that *βούις* in composition with words in general, like *τρις* and *πᾶν* in composition with adjectives, is used with an augmentative force.

τοὺς πίπτοντας τῷ διθρώπῳ] 'finding in his way the falling men.' An ugly construction, of which however Xenophon would seem to be peculiarly fond. *πίπτοντας διθρώπους* without the article would have been the regular and natural combination, supposing that *τοὺς πεσόντας* failed to give sufficient reality to the situation.

§ 8. *τοῖς βουλμάσσοις*] I cannot agree with MacMichael who treats this dative as dependent on *παρατρέχειν*. In addition to other considerations the rhythm of the sentence suggests that the phrase *τοῖς δυναμένοις παρατρέχειν* is complete in itself. 'He distributed it, and sent about those who had strength to run along the ranks administering it to the sick men.'

διδόντας takes the place of *διστοντας* for the reason suggested in the last note, viz. to give additional reality to the picture.

§§ 9—23. *Cherisophus and his party encamp at a village. Continued privations of the rest of the army until the two portions are re-united.*

§ 9. *ἔκ τῆς κώμης*] To be connected with the substantives which follow 'some women and girls from the village.'

§ 10. *δύον παρασάγγην*] 'about a parasang.' Probably (according to Ainsworth) at the place now known as *Khanus Kalahsi*, where the chief of the district still resides.

§ 11. *ἡδυνήθησαν*] We must supply *συνεισέρχεσθαι* or *διατελέσαι* *τὴν δόδον* from the context. But, if it were not for the tense, I should prefer to translate *δύον ἡδυνήθησαν* 'all the able-bodied men' of the army. This is unquestionably the meaning of *τὰ μὴ δυνάμενα* in the next section, where it is quite unnecessary to understand an infinitive.

§ 12. *συνειλεγμένοι τινές*] 'a band of the enemy.'

διεφθαρμένοι] ‘those who had lost the sight of their eyes from the action of the snow, and those whose toes had mortified by reason of the cold.’

§ 13. ἐπικορόμα τῆς χιόνος] ‘a protection *against* the snow,’ but ἐπικούρημα τῶν ποδῶν below is ‘a defence *for* the feet.’ The vague relation which the dependent genitive bears to its governing noun is here admirably illustrated. The actual meaning must be gathered from the context, the genitive itself signifying little more than ‘in the matter of’ ‘in respect to.’

κινότο] ‘to keep constantly on the move and never stationary, and to take off the sandals for the night.’

§ 14. ὑποδεμένοι] ‘with their sandals on,’ ὑποδεῖν being the opposite of ὑπολινεῖν.

καὶ γάρ] confirms the statement and gives the reason: ‘for in fact, ever since their original sandals had given out, they had made them shoes of undressed leather from the hides of newly flayed oxen.’

§ 15. ἀράγκας] ‘straits.’ Καὶ τερήκει, ‘and it *had* melted.’ Notice the pluperfect without the augment like τετελευτήκει, ἀναβεβήκει.

ἐκτραπόμενοι] ‘having turned out of the path.’

§ 16. οὐδὲ γάρ] in a negative sentence has the same intensifying force that καὶ γάρ (cf. § 14) has in a positive, ‘for *indeed* they couldn’t go further.’ σφάττειν, lit. ‘to cut their throats.’

§ 17. διαφέρομενοι] ‘wrangling over the booty in their possession.’

§ 18. ἀπέ υγιανωτες] ‘since they were in good health.’ In regard to εἰς τοὺς πολεμίους, students should be warned against this use of the preposition εἰς common as it is in Xenophon. πρὸς or ἐπὶ πολεμίους would be the more classical combination.

ἢκαν ἐστρόψι] ‘threw themselves down the snow into the glen.’

§ 19. ἐπ' αὐτούς] ‘to fetch them’ ‘in quest of them.’

ἔγκεκαλυμμένοις] ‘wrapt up’ in cloaks or blankets: not ‘covered up in the snow’ as White translates it, a sense which suits neither the word ἔγκαλυπτειν nor the phrase ἐπὶ τῆς χιόνος.

καθειστήκει] ‘there wasn’t so much as a guard of any kind posted.’ Notice the force of the imperfect ἀνστασαν, ‘they proceeded to rouse them.’

§ 20. ὑποχωροῦει] Cf. ὑπάγειν, ὑφηγεῖσθαι, ‘did not make way.’ παρῶν ‘passing on to the front.’

§ 21. οἰλας θύμαντο] sc. καταστήσασθαι. ἀναστήσαται, ‘with orders to wake them and compel them to proceed.’

§ 22. τῶν ἐκ τῆς κώμης] See note on συνερέψανταν ii. 19. οἱ δὲ refers to the party of young men who had been sent by Xenophon to the relief of the sick.

§ 23. αὐτοῦ] ‘in the village where he was.’ διαλαχόντες, ‘having drawn lots for the several villages.’ At first sight the plural ἑκαστος is strange as it clearly does not include the followers of each general. It is however readily explained by supposing that more than one general was quartered on each village: ‘they went their way, each party of officers taking with them their men.’

§§ 24—end. *A description of the villages and the encampment.*

ἀφίέναι αὐτῷ] ‘to let him go his own way.’

εἰς δασμὸν βασιλεῖ] See note on IV. 4. 2, βασιλεῖον εἶχε τῷ σατράπῃ.

It is probable (according to Krüger and others) that there is an error in the MSS as regards the number of these horses. This opinion is based on the fact that in § 35 we find Xenophon taking some for himself and giving one to each of his captains.

ἐννέατη δημέραν γεγαμμένην] = πρὸ ἐννέα δημέρων.

§ 25. το μὲν στόμα ὥστερ φρέατος] It is usual to understand the participle ἔχονται with στόμα. But a far more simple explanation is admissible, viz. to supply the word στόμα itself with the genitive φρέατος, ‘were as to their entrance like the entrance to a well.’

ἄρνιθες] ‘fowls,’ while χλός ‘hay’ is equivalent to χιλός ξηρός mentioned below.

§ 26. οἶνος κρίθων] ‘barley wine.’ MacMichael compares the following passage from the *Germania* of Tacitus (cap. 23) *Potui humor ex hordeo in quandam similitudinem vini corruptus*. The same liquor was in use among the Egyptians (Herod. II. 77).

ἰσοχειλεῖς] ‘and in them were floating the actual barley-corns on a level with the brim.’ It was to avoid swallowing these that the mixture was drunk through straws (καλαμοί). γόνατα are ‘joints’ or ‘knobs.’

§ 27. ἀκρατος] ‘strong,’ lit. ‘unmixed’ and equivalent to the Latin *merum*. συμμαθόντι is a poetical substitute for the more ordinary word συνεθισθέντι, ‘to one who was used to it.’

§ 28. ἀντεμπλήσσατες] ‘and they would fill his house before they left with necessaries if it should be proved that he had suggested anything for the good of the army.’ ἔγγεισθαι is the Latin *prætere*, to ‘point out’ whether by word or action. Beginners will bear in mind the difference between φαίνεσθαι with an infinitive (e.g. φαίνεται εἴναι, ‘he appears to be’) and the same with a participle (e.g. φαίνεται ὄν, ‘he clearly is’).

§ 29. φιλοφρονούμενος] ‘to shew his friendliness.’ οἶνος, i.e. wine made from the grape as distinguished from the οἶνος κρίθων mentioned above. With κατορωρυγμένος compare the Latin *defossus*. οὔτως ‘as I have said.’

ἐν δρόμοις] is added to give emphasis to the words ἐν φυλακῇ, ‘with the village-chief in their keeping and his children with him under their very eyes.’

§ 30. παροις] Notice these frequentative optatives, ‘and wherever he came up to a village.’ ἀπέτοα, ‘from no place did they allow them to depart.’

§ 32. προτίνειν] To ‘drink the health of any one.’ Lit. to ‘drink first to any one,’ as it was the Greek custom to pass the cup to one’s friend after drinking first oneself. Sometimes the drinking cup itself was offered to him as a present, and thus προτίνειν came afterwards to mean to ‘give away.’

εἰλακεν] with which compare ἐδίδοσαν and ἐλάμβανεν below, is a frequentative imperfect, employed to denote a continued series of actions and constructed either with or without δι. ‘He would draw himself down to the bowl, out of which he had to drink with his head bent.’

§ 33. ἐνεῦς] 'deaf and dumb.' ἐνεῦς is probably the same word with ἐνεῦς from ἀω, αὐω. In other writers we usually find the fuller phrase ἐνεῦς καὶ κωφός.

§ 34. ἢ εἰη] 'in what direction it lay.'

§ 35. αὐτὸν] sc. τὸν κωμάρχην.

τέπτον] 'and a horse that he had taken, which was getting too old for him, he gave to the chief to fatten up for sacrifice, for he had heard that it had been consecrated to the sun.' I cannot at all agree with White who understands λεπόν to mean that horses generally were offered up in sacrifice to the sun, and not that the particular animal which was given to the comarch was a sacred one. Almost everything is against this interpretation, more especially the use of the pronoun αὐτὸν. Add to which it was only horses of a peculiar colour and breed that were consecrated to the sun.

τὰν πώλων λαμβάνει] 'takes some of the colts.'

§ 36. σακὰ περιειλέων] 'to tie little bags round the feet of the horses.'

CHAPTER VI.

§§ 1—4. After encamping for seven days the Greeks set out taking with them the comarch to lead the way. He leaves them in consequence of a quarrel with Cheirisophus, and, after proceeding for seven days without a guide, they arrive at the river Aras.

τὸν μὲν ἡγεμόνα... τῷ κωμάρχῃ] Without the help of the context it would have been impossible to gather from the Greek that the guide and the comarch were one and the same person.

ἡγήσατε] 'in order that, if the comarch should conduct them properly, he might take his son also and begone.'

§ 2. ἦν] sc. δὲ κωμάρχης. The reference made by White to I. 8. 1 in proof that ἦν is here used impersonally of time is hardly apposite to the occasion. The phrase ἀντὶ ἀγορᾶν τλήθουσαν is directly suggestive of a special period: on the other hand in the word στρατιώ the idea of time, if it exists at all, is quite subordinate to that of distance.

§ 3. πτοδὸς ψήσει] 'ran off.' With ἔχρηστο at the close of the section compare the use of uti in Latin, 'found him most trustworthy.'

§ 4. ἀνά] 'at the rate of five parasangs a day along the river Phasis.' All the commentators are agreed in identifying this river with the *Aras* or *Araxes* which runs into the Caspian. The Greeks however supposed it to be the *Colchian Phasis* running into the Euxine, a point which Macmichael illustrates by comparing two passages of the fifth Book (vi. 36, vii. 1). The mistake may have originated in the fact that near the sources of the *Araxes* was a plain called *Phasiane*.

§§ 5—21. Enter the district of the Chalybes, Taochi and Phasiani, who oppose their progress. A council of war, with the speeches of Xenophon, Cheirisophus and others.

στραθμοὺς δύο] In all these cases there are great difficulties in forming an estimate of the distances really travelled. Thus Professor Malden regards the parasang at this stage of their journey as equivalent to two geographical miles, while Colonel Chesney, taking into consideration the obstruction caused by the snow, thinks it may have averaged little more than a mile. If we accept the latter as the more reasonable estimate, we shall regard them as having travelled only five and thirty miles eastward along the supposed Phasis before they found out their mistake by meeting with the Hassan Kalashi a western affluent of the Aras.

§ 6. *κατὰ κέρας ἀγνών* = *agmine longo ducens*, lit. 'leading by a wing,' i.e. *in column*.

παράγεντες τὸν λόχον] This manœuvre has been fully described in a note on IV. 3. 26.

§ 7. *ἀγωνισμέθα*] 'how we shall fight with the best chance of success.' As regards the construction of *ὅτις* after verbs like *σκοτεῖν*, *βουλεύεσθαι*, we have (i) the *consideration* how 'a thing may be done, in which sense the future indicative is exclusively used, and (ii) the *preparation in order that* it may be done, in which sense (as below in § 10) the subjunctive is also admissible.

§ 9. *προσγενέσθαι*] 'and in all probability they will *then and there* be joined by others in larger numbers.' The aorist for the future denotes the certain and instantaneous result. The future perfect is another tense which gives the same idea of certainty but regards the result as a *continuance*, e.g. *οὐ γεγράψομαι*, 'I shall not see myself *in the position of* one enrolled.'

§ 11. *τὸ δρόπτερον*] An accusative absolute, 'as regards the part which is in view.' Trans. 'now the mountain range, so far as we can judge by the eye, extends for more than sixty stadia.'

δλλ' ἦ] 'save only.' This adverbial expression is admissible only after a negation or in a question equivalent to a negation. It is often incorrectly written *δλλ' ἦ* as if from *δλλὰ* rather than *δλλος*.

κλέψαι τι] Compare the use of *subducere* and *subripere* in Latin, e.g. *costam longo subduximus Appennino* (Pers. I. 95), and *Putavi tam pauca millia subripi posse* (Sen. Ep. 53). Trans. 'accordingly it is far wiser to try to steal a position unobserved on some part of the desert mountain and occupy it by a surprise.'

μᾶλλον] This *μᾶλλον* is of course superfluous after the preceding comparative *κρέπτον*. As an idiom it scarcely requires explanation, for it is easy to see that it may have arisen from a combination of the two constructions *κρέπτον κλέψαι ἢ μάχεσθαι* and *ἀγαθὸν κλέψαι μᾶλλον ἢ μάχεσθαι*.

§ 12. *ἱρθιον...λέναι ἢ διαλδν]* These may be used adverbially, though it is safer to explain them as *accusatives of occupation*, a construction which I have already noticed on IV. 4. 1.

τὰ πρὸ τοῦδεν 'what lies *before one*', i.e. in one's intended path, while *τὰ πρὸς τοῦλ* = 'what lies *close at one's feet*.' Trans. 'nay by

night when fighting is out of the question one may see what lies before one better than by daylight if fighting has to be done.'

τὰς κεφαλὰς βαλλουμένοις] = τὰς κεφαλὰς παραβαλλομένοις, 'to men who are risking their lives.' At first sight this will be considered a bold deviation from the accepted translation 'to men whose heads are a mark for missiles,' but, had the latter sense of *βαλλομαι* been intended, the somewhat comic *κεφαλὰς* would surely have been omitted or *σώματα* substituted in its place. Moreover, though I cannot lay my hand on the passage, I have a distinct recollection of seeing *βαλλομαι* used as an equivalent for *παραβαλλομαι* in this sense.

§ 13. *κλέψαι δὲ* 'to steal a march *too*.' For this use of *δὲ* see note on IV. I. 2, where I have explained it as akin to the emphatic *δή*.

ἀπελθεῖν τοσοῦτον] 'to withdraw to such a distance as not to give an idea of our whereabouts.' He means that, before attempting to force a passage, they should withdraw to a safe distance from the enemy who are mentioned in § 11 as guarding the regular pass. This is better than the explanation proposed by Weiske: *τοσοῦτον* [*μέρος στρατεύματος*] *ἀπελθεῖν*.

ταῦτη προσποιούμενοι] 'and I think that by making a feigned attack in this quarter we shall be likely to find the rest of the mountain less carefully guarded.' Students will notice that *δη* is often used twice and even three times in the same sentence. In such cases it will generally be placed early to stamp the character of the sentence which is to follow, and it will appear again in all probability with the emphatic word (as in the present case with *ἐρημοτέρῳ*), and again perhaps with the main verb at the close of the sentence.

μένοντες] We may supply *δη* from the previous sentence. The context in this case will scarcely allow us to press the more scholarlike explanation that *δη* is purposely omitted with *μένοντες* to shew that it is the *more remote* contingency: e.g. 'the mountain will *probably* be more unguarded, for the enemy may *possibly* remain here.'

§ 14. *συμβάλλομεν]* Sub. *λέγοντος*, and compare the use of the Latin *conferre* either with or without the addition of *sermonem*.

τῶν ἀμολῶν] = τῶν ἀμοτίκων (*Cyr. I. 5. 5.*), *the Peers*. A term used in the aristocratic states of Greece to denote all those citizens whose rank entitled them to hold the highest offices of state.

εὐθὺς ἐκ παιδίων] 'from your very boyhood.'

οὐκ αἰσχρὸν εἶναι] The explanation of this peculiar code must (as White observes) be sought in the fact that in communities like Sparta, where most things were held in common, the rights of property naturally fell into abeyance and were violated without offence.

§ 15. *ἄρα] 'it is customary, I think, with you.'* *ἐπιδειξαθαι*, 'to give us a specimen of your training.'

μέντοι] 'and to be on our guard *notwithstanding*.' This is, I think, the best explanation of the particles. If a simple emphasis had been intended without any adversative force (e.g. 'to be on our guard *too*'), the writer would probably have used *δή* in the sense of *adeo* or simply *τοι*. So again in the following section we may translate *τοὺς κρατήστοντος*

μέντοι, 'the best men notwithstanding (they are so).' *τοῦ δρου* is of course a partitive genitive.

§ 16. *τοῦ κυδίνου*] for the penalty was *drula* or loss of the franchise until the offender had restored twice the amount of the property taken.

εἰτερό] 'that is to say if it be the best men who are preferred for office in your communities.' Notice the difference between *εἰτερό* which expresses a *doubt* 'if so be that,' and *εἰ γέ* which expresses a *fact* 'since, seeing that.' The former is used in the present instance as the speaker wishes to cast a slur on the character of the Athenian demagogues.

ὑμῖν] 'with you' 'in your states.' Two explanations of this dative are possible, (i) to combine it closely with *οἱ κράτιστοι*, 'your leading men,' in which case we may refer it to the class of datives mentioned in our note on IV. 4. 2, (ii) and preferably, because it makes the pronoun more emphatic, to treat it as an *ethic* dative, which is introduced to 'denote a participation and interest in the person speaking, spoken to, or spoken of' (Madv.). The position of *ὑμῖν* at the commencement of the sentence is favourable to either of the above explanations, but against our combining it closely with *ἀξιούνται* in the sense proposed by White 'are deemed worthy *by* you.'

§ 17. *τῶν ἐφετῶν. ἡμῖν κλωπῶν*] 'of the thieves who hang upon our steps.' *νέμεται*, 'is fed by,' but for the literal meaning of the verb see Lidd. and Scott on *νέμω*, *προνέμω*.

βαρὰ...κτεῖται] Lit. '(matters) will be passable.' In all such cases, as I have repeatedly noticed, supply the most general word, e.g. *πρόγυματα* rather than *χωρία*.

§ 18. *ἐν τῷ δομῷ*] 'on the same footing with them,' like *εἰς τὸ Ίσον* *ἡμῖν*, 'to a fair encounter with us.' Cf. *εἰς τὸ Ίσον καθίστασθαι τινι* (Cyr. I. 6. 28.). Lidd. and Scott translate 'they will not descend to the level plain,' but the addition of the pronoun *ἡμῖν* is fatal to this rendering.

§ 20. *σύνθημα ἐποιήσαντο*] 'they agreed,' equivalent to *ταῦτα συνθέμενοι* in the next section.

§ 21. *ταύτη τροστέκειν*] 'that he would lead the assault in this direction.'

§§ 22—end. *Success of the manœuvre.*

§ 22. *ἐγρηγόρεσσαν*] Owing to the sense of the present *ἐγέλπω* this pluperfect has the force of an imperfect, 'kept watch.'

§ 23. *κατὰ τὴν ὁδὸν*] The pass mentioned in § 11. *κατὰ τὰ ἄκρα*, 'advanced against the enemy along the heights.'

§ 24. *τοὺς πολλοὺς*] Cf. *τὸ πολὺ* above: 'before the main bodies (of the contending armies) had closed.'

§ 25. *οἱ ἔτοι πεδίου*] Cf. *τῶν ἐκ τῆς κάμης*, IV. 5. 22. Observe how the general nominative *οἱ ἔτοι τοῦ πεδίου* is afterwards subdivided into *οἱ μὲν πελασταὶ* and *Χειρόσοφος δὲ σὺν τοῖς ὄπλαισι*.

βάδηρ ταχῷ] 'at a quick march.' *βάδηρ* is opposed to *δράμως θεον*, but qualified in its turn by the addition of *ταχῷ*.

§ 27. *Θύσαστες*] White calls attention to this use of the active when the idea is that of simple sacrifice whether in thanksgiving or otherwise. On the other hand, 'to take the auspices' in regard to a future event is represented by the middle voice as in § 23.

CHAPTER VII.

§§ 1—14. *The Greeks enter the country of the Taochi, who obstruct their progress by hurling stones on them from a mountain stronghold. The place is taken and plundered.*

εἰς Ταύχους] The modern *Taochir*, a district of Georgia. The country is still thickly wooded, being occupied in part by the *Suvanli*, one of the few forest ranges to be met with for many miles round.

ἐπέλιπεν] 'failed.' Used intransitively this is a commoner form than *ἀπέλιπε* which White admits into his text. Compare the familiar phrase *ἡ σελήνη ἐπέλιπεν*.

ἀνακεκομισμένοι] is the middle voice, cf. *ἀνακεκομισμένοι ήσαν* in iv. 7. 17, 'into which moreover they had carried up all their provisions.' This combination of *ἔχω* with a participle, usually the aorist but compare *ἔχομεν ἀνηρπακτεῖς* (i. 3. 14), denotes at once the *preceding action* and the *present state*. It is to suit this idea of continuance that *εἰς* is added, for which we should otherwise have expected *εἰς* *αὐτοὺς*, 'had conveyed for safe keeping *in them*.' Cf. Ov. *Fast.* III. 664, *In sacri vertice montis abit.*

§ 2. *εἰδὸς ηκων*] 'immediately on his arrival.' As in the phrase *εἴη μαχόμενος*, which we have already noticed, the adverb though in sense it belongs to the leading verb is by the Greek idiom attached closely to the participle.

ἀθρόοις] 'for the army could not encircle it in a body because a river ran round it,'—leaving however in one direction the *πέραρος* mentioned in § 4.

§ 3. *εἰς καλὸν*] = *καλῶς*, 'in good season,' 'to good purpose.' Here again, if we must needs supply anything, it should certainly be *πράγμα* rather than *χρόνον*.

§ 4. *οὐτω διατίθεται*] 'is treated as you see.'

§ 5. *ἄλλο τι ή*] 'is it not the case that nothing hinders our advance?' In other words 'does anything hinder our advance?' The phrase *ἄλλο τι ή* is an elliptical expression meaning 'is it anything else than...?' 'is the case otherwise than...?' corresponding in fact with the Latin *nonne?*

εἰ μὴ] One of the regular phrases for a *negative condition* or (as here) an *exception*.

§ 6. *σχεδὸν τρία ἡμιπλεθρα*] 'about a plethrum and a half.' Another expression for the same amount would be *δεύτερον ἡμιπλεθρον*, 'the second only a half-plethrum.'

βαλλομένους] Compare note on iv. 6. 12, 'which we must cross within range of their missiles.'

διαλειπούσαις] 'at intervals.' Lit. 'leaving spaces between them.' $\deltaνθ'$ ὅν] 'opposite to which,' and therefore by inference from the context 'behind which.'

ἡδη] 'now the remainder of the distance from that point.' λωφήσωσι, 'whenever the shower of stones shall have abated,' a word used in connection with the plague at Athens (Thuc. II. 49).

§ 7. πολλαί] Notice the position of the article, 'the stones fly in numbers.'

αὐτῷ] 'the very thing,' he answered, 'that we require.'

μικρόν τι] White regards this as an accusative after παραδραμέν, but the two clauses of the sentence are more evenly balanced if we take it as the nominative to ἔσται, i.e. μικρόν τι ἔσται (ώστε) παραδραμέν. ἀπελθεῖν is to 'go back.'

§ 8. η ἡγεμονία] 'for he took the lead among the captains of the rearguard.' λοχήγων is a partitive genitive, not governed by ἡγεμονία but following τούτον. The λόχος which led the way had the post of danger: consequently, as White observes, each company took the position in turn.

φύλαττόμενος] 'protecting himself.'

§ 9. καὶ ἀλλοι δέ] See note on IV. I. 13.

ὑφίστασαν] 'drew up their men for shelter just outside the trees.' This compound is more suggestive than ἐφίστασαν which is preferred by some of the editors. It is also more in accordance with the tense which is scarcely suitable to so instantaneous an act as halting an army. With either verb supply λόχους rather than ἐντρόύονται, as the latter would be a very questionable construction.

§ 10. ἐφ' ἐκάστης δὲ προδρομῆς] 'at each of his sallies.'

§ 11. πρῶτος] refers to Agasias, 'fearing he should not be the first to run past.' δέδοικα μή=vereror ne, 'I fear something will happen,' but δέδοικα μή οὐ=vereror ne...non, 'I fear something will not happen.' After a historic tense the optative will of course take the place of the subjunctive. One other important construction remains to be noticed, viz. δέδοικα with the indicative, expressive of great certainty, e.g. δέδοικα μή τέθυνη, 'I fear that he is dead.'

οὐδὲ τὸν Ἀριστ.] 'not even Aristonymus,' as otherwise we should require οὐτε in place of the οὐδὲ for these successive negatives.

§ 12. τῆς ἵπτος] 'the rim of his shield.' It is also used for the felloe of a wheel, indeed for the outer edge of any round body.

ἀντεπούσιντο] 'made pretensions to courage and vied with one another in displaying it.'

§ 14. ἐπιστάται] 'drags him after him, and both went tumbling down the rocks.'

§§ 15—19. Enter the country of the Chalybes. Description of their dress and manner of life. Arrive at the river Harpasus, and, after passing through the plain lands of the Scythini, reach the city of Gymnias, from which they take a guide.

Χαλόβων] Called by Pliny Armeno-Chalybes to distinguish them from other branch tribes who inhabited Pontus and Paphlagonia.

τῶν πτερύγων] 'and in place of the usual skirts they wore thickly

twisted cords.' By πτέρυγες are meant the fringes of the cuirass which were usually made of leather or felt.

§ 16. ξυνήλην] 'and at the belt they wore a knife of the size of a Laconian scimitar.' The ξυνήλη was shaped like a sickle and is a term of Laconian origin. For ἔσφαττος see note on κατεσφάγη, IV. I. 23, and translate δίναυρο as a frequentative.

ἀποτέμνοντες ἀν] 'they would cut off their heads and carry them with them on their march.' In a note on IV. 5. 32, I alluded incidentally to this frequentative sense of ἀν with the aorist and imperfect indicative. In this and similar combinations it affects the participles no less than the leading verb (cf. Demos. 19. 51, οὐκ ἀν ποτε τοὺς χρόνους ἀνελῶν...τρυπαῦν ἔκάλει) and in his translation and note on the passage White is needlessly careful to connect it solely with ἐπορεύοντο.

μίαν λάγχην] To distinguish it from the Grecian spear which had a second spike at the butt end (*στύραξ* or *σαυρωτήρ*) by which it could be planted in the ground.

§ 17. ἐν τούτοις] For the force of the preposition, see note on § 1.

ώστε μηδὲν λαμβάνειν] To preserve the usual force of ὥστε with the infinitive this sentence should be printed in close connection with the preceding, as denoting the *object* with which the Chalybes had stored away their provisions. The *result* is marked by the change to the indicative διετρέφησαν.

§ 18. Ἀρπασον ποταμόν] Great difficulty is experienced in identifying this river. It has been generally assumed to be the modern *Arpa-chai*, the northern and chief branch of the Araxes. But this river could scarcely have had a width of four hundred feet at this part of its course, on the assumption that the Greeks fell in with it at the point where it is crossed by the high road from Erzrum and Kars. Accordingly Layard and Chesney consider that the river alluded to is the *Juruk su*, called afterwards the *Apsarus* and *Acampsis*.

§ 19. Γυμναλας] This place has been variously identified with *Comasour*, *Erzrum* and *Ispir*. The last assumption is the most probable, more especially as Mount Theches is generally supposed to correspond with *Tekiya Tagh* from which *Ispir* is about sixty miles distant. This would give an average march of twelve miles a day if we suppose the Greeks to have followed the valley of the *Juruk su*.

πέμπει] This historic present, being equivalent to a past tense, accounts for the optative which follows.

τῆς ἑαυτῶν πολεμας] 'which was at war with his own tribe.' Cf. εἰς τὴν ἑαυτοῦ πολεμίαν in the next section.

§§ 20—end. *Their guide conducting them they reach Mount Theches and obtain their first view of the sea.*

πέντε ἡμερῶν] 'in five days.' Lit. 'at some period within five days.' A partitive genitive like *νυκτός*.

τεθνάναι] Notice the certainty expressed by the tense, 'he offered to be slain on the spot.'

τῆς τῶν Ἑλλήνων εὐνόλας] 'good will towards the Greeks.' For the genitive τῶν Ἑλλήνων, see note on IV. 5. 13.

§ 21. *τὸ [lepros] δρος* The modern name likewise is suggestive of a chapel or monastery which had existed on the spot.

§ 22. *ἐμπροσθεν*] In opposition to *εἰνοντο ὅπισθεν* which follows.

βοῶν ὠμοβόΐα] In illustration of this genitive White compares such expressions as *ἐμὸς τοῦ ἀθλοῦ βλος* where *ἀθλον* is in apposition with *ἐμοῦ* to be supplied from *ἐμος*. So in the present instance *βοῶν* is in apposition with the same genitive implied in *ὠμοβόΐα*.

§ 23. *οἱ δε ἐπιβιτε*] For this use of *δει* see note on IV. 1. 7. 'the fresh-comers as they arrived.'

§ 24. *παρεγγυάντων*] 'reliquis ut appoperarent' (Krüger), 'cheering on the rest' (White). But, to judge from the sense of *παρεγγυήσαντος* below and *παρεγγυώντος* in IV. 1. 7, it clearly means no more than 'passing the word (Θάλαττα) along the lines.'

γλαινέτο] 'were pressed to a gallop.' Lit. 'were driven hard.'

§ 25. *περιέβαλλον*] Sub. *χεῖρας*, 'they threw their arms round one another.' According to Tate and others the reciprocity of the action required the middle voice, but this theory is hardly borne out either by analogy or usage. The middle is to 'throw something around oneself,' while to 'throw oneself on something' requires, as we should expect, the passive voice.

ὅτου δὴ παρεγγυήσαντος] 'some one or other having passed the word to do so.' The phrase in full would have been *παρεγγυήσαντος θοτις δὴ παρεγγύησεν*.

§ 26. *κατέτεινε*] As otherwise they would have been carried off by the inhabitants of the district.

§ 27. *ἀπὸ κοινοῦ*] 'from the common stock.' Notice the force of the article in *τοῦς δακτυλοὺς*, 'their rings,' 'the rings which he saw on their fingers.'

CHAPTER VIII.

§§ 1—8. *The Greeks enter the territory of the Macrones, who at first oppose but afterwards assist them. Conducted by these they arrive at the frontiers of the Colchians.*

διὰ Μακρώνων] These are the *Sanni* mentioned by Strabo, and are supposed by Herodotus to have been of the same family as the Colchians.

§ 2. *οἵον χαλεπώτατον*] 'on their right hand they had high ground most difficult of ascent.' Observe the addition of *οἵον* for the purpose of strengthening the superlative. Lit. 'a place such as the most difficult is.' *ἐνέβαλλεν*] 'emptied itself.' Col. Chesney places the junction of these two rivers near the modern village of *Damajulu*. One of the rivers (he adds) coming from the north west has remarkably steep banks, rising fifteen or twenty feet, with hills above, of difficult ascent on the eastern side, and a chain of more accessible shoulders on the opposite; both are covered with firs and silver poplars of small size (*ταχέστι μέν οἱ*).

Έκοπτον] Their object in this was twofold, (i) to clear a passage to the river, and (ii) to use the trees as they felled them for bridging over the stream.

§ 3. **οὐτε έβλαπτον]** This is the reading of the MSS, and I believe that MacMichael is right in retaining it, though he should have added a note in explanation of so remarkable a solecism. Had the writer used the ordinary sequence of negatives (i.e. *οὐ...οὐδὲ* or *οὐτε...οὐτε*), he would have represented the two clauses of the sentence as of *equal* importance. That this was not his intention we may readily infer from the emphatic position of the leading negative, which (if I may use the expression) covers the ground of the second: 'They did not reach them *and consequently* did not injure them.'

Breitenbach solves the difficulty by writing *οὐδὲ* for *οὐτε*. White reads *έξικοντο δὲ οὐδὲ*, *οὐδὲ έβλαπτον οὐδένα*, a most intolerable sentence.

§ 5. **ἀντιτετάχαται]** An Ionic form for *ἀντιτεταγμένοι εἰσιν* used repeatedly by the most classical writers.

§ 6. **καὶ ὑμεῖς]** A retort to the question *τι χρήσονται ήμῶν πολέμου εἶναι*; In the answer however the charge of hostility is *implied* rather than *expressed* in the words *ἐπὶ τὴν ἡμετέραν ἐρχεσθε.*

§ 7. **λόγγην]** Cf. Hom. *Il. Z. 230.*

§ 8. **συνέξκοπτον]** 'helped them to clear the trees from their path and worked at making their road, with the view of forwarding them through their territory.'

παρήγαγον] 'forwarded them on their way.'

§§ 9—19. *Enter the territory of the Colchians who are drawn up on a range of hills to oppose their progress. The Greeks dislodge them and encamp in a number of villages.*

ὅρος μέγα] The *Kolat Tagh* of Brant, and *Kara Kaban* of Hamilton; **οἱ Κόλχαι]** They occupied the coast of the Euxine from *Trapezus* to the *Phasis*.

βουλεύσασθαι συλλεγεῖσιν] 'to meet and deliberate.' For *διπτος* with the future indicative, see note on IV. 6. 7.

§ 10. **διασπασθήσεται]** 'will be broken.'

§ 11. **ἐπὶ πολλοὺς τεταγμένοι]** opposed to *ἐπ'* *διπτον τεταγμένοι* below, 'many deep...few deep.'

περιττεύσονται ήμῶν] 'will outnumber us and will employ their surplus men for any purpose they may please.' White calls attention to the fact that the genitive *ήμῶν* is due to the idea of comparison which is contained in the verb. *περιττεύσονται* is usually translated 'will *outflank* us,' a sense which, though implied by the context, is decidedly less forcible than the original idea: 'the longer the file, the more numerous will the enemy be in proportion to its front.'

δρθρῶν] 'by a simultaneous assault in some particular quarter both of missiles and men.'

§ 12. **δρθρῶν τοὺς λόχους]** By this clever manœuvre of bringing up the army in parallel columns with open spaces between them the extension of the phalanx was secured without its weakness. 'My advice is that we should form the companies in column and occupy such an extent

of ground with the companies by leaving intervals between them that those who are at the extreme ends shall find themselves outside the enemy's wings.'

διατίποτα] Cf. IV. 7. 6. For *δοσον* with the infinitive see note on *δοσον σκοταλούς διελθεῖν* (IV. 1. 5), while the force of the aorist *γενέσθαι* has been already noticed in connection with IV. 6. 9.

οὕτως ἔσθμεθα] 'and thus *our army* will be disposed as follows.' For this general nominative and its subsequent distribution, cf. IV. 6. 25, *οἱ ἐκ τοῦ πεδίου οἱ μὲν πελτασταὶ τῶν Ἑλλήνων...* Χειροσφορος δέ κ.τ.λ. *οἱ κράτιστοι ἡμῶν]* Because the *λοχαγοί* would march at the head of each column.

§ 13. *οὐδεὶς μηκέτι μετρεῖ* 'not a man of the enemy will any longer stand his ground.' Learn by heart the constructions of *οὐ μή* :—(i) by putting a negative before the elliptic *μή* with a subjunctive we have the denial of a fear = *a future with strong negation*, 'there is no fear that the enemy will stand his ground'; (ii) *οὐ μή* is combined with the second person of the future indicative in questions denoting a strong prohibition, e.g. *οὐ μή ληρήσεις*; 'don't trifl!' In the latter construction the *μή* goes closely with the verb which it thereby negatives, 'will you not *not-trifl?*'

§ 14. *ἔπολων*] sc. *οἱ λοχαγοί*.

τὸ μή ἥδη είναι] 'so that we *are* not already there,' while *τὸν μή ἥδη είναι* would mean 'so that we *should not be* there,' the latter regarding the object as *merely contemplated*, the former as *actually realized*.

ώμοις δεῖ καταφαγεῖν] Coarse but vigorous. Cf. *ώμον βεβρώθοις Πριάμον Πριάμοις τε παῖδας* (II. Δ. 35) and its parody by Attius Labeo *crudum manduces Priamum Priamique pisinno*.

§ 15. White notices the correspondence between the number of the troops mentioned in this chapter with that given in the title of the work. In the present case we hear of 8000 Hoplites and 1800 Peltasts and light troops: in all, 9800.

§ 17. *ἀντιπαραβότες*] 'running to the flank to meet them' i.e. 'extending their line both ways to confront the Greeks.'

§ 18. **διαχαζόντας]** 'leaving a break in their lines,' the only instance of its use as an intrans. act. The context shows that *οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταὶ* means 'the peltasts in the Arcadian contingent,' with which compare the phrase *τοῖς καθ' ἑαυτόν* (Thuc. VII. 78.). More often it would indicate troops stationed *at* (i.e. to confront) a particular part of the enemy's line.

§ 19. *ἐν πολλαῖς κώμαις*] These villages (according to Ainsworth) correspond with the Greek hamlets which occupy at present the head of the valley leading down from the range of hills mentioned in § 9.

§§ 20, 21. *Intoxicating effects of the honey produced in the neighbourhood.*

δ τι καὶ ἐθαύμασαν] 'which *at all* surprised them.' In combinations of this kind *καὶ* may increase or lessen the emphasis according to the context. The latter explanation is more in accordance with the negative form of the present sentence.

δρόποντες τε ἐγύνοντο] These intoxicating effects were due to certain

plants on which the bees had fed, among others the *azalea pontica* and the *rhododendron ponticum*.

διοθησούσι is of course a participle.

§ 21. *οὕτω*] 'as I have described' 'in this state.' It is better to take *οὕτω* in this sense than to connect it closely with the words which follow.

§§ 22—end. *The Greeks reach Trapesus, and for thirty days plunder the surrounding territory of the Colchians. Sacrifices to Jupiter and Hercules, and games to celebrate their arrival at the coast.*

Τραπεζοῦντα] Trebizond. *διοικλαν*, 'a colony from Sinope.' Beginners will notice the difference between *ἔτροκοι* 'immigrants' and *διοικοι* 'emigrants.' Thus the same individual is *ἔτροκος* in reference to the country he leaves, and *ἔτροκοι* in relation to the country he adopts.

§ 23. *ἐνρεθεὶ δριώμενοι*] 'sallying forth from these,' 'using these as their base of operations.'

§ 24. *συνδιεράπτοντο*] Observe the force of the preposition *διά*, 'they carried on negotiations successfully.'

πλέον] Neither *πλέον* nor *τὸ πλέον*, which it is proposed to substitute for it, are admissible readings in place of the complete phrase *ἐπὶ τλέον*. I would suggest *πλέον* as a simple and effective emendation.

§ 25. *ἡν εὐχαρτο*] Compare § 16. *ἡγεμόνια* are 'thank-offerings for safe conduct.'

§ 26. *τὰ δέρματα παρέδοσαν*] To be offered as prizes in the games. *μᾶλλόν τι ἀνιστεῖ*] 'so much the worse for him who is thrown.'

§ 27. *αἰχμαλώτων*] It has been proposed to substitute *Λακεδαιμονίων* for *αἰχμαλώτων* and to understand it as referring to the Spartan *ephebi* who followed the camp, simply on the ground that the Greeks would not allow slaves to compete in their games with freeborn citizens. But any such alteration is quite unnecessary, as the context does not imply that any of the Greeks took part in this particular race, while it is also extremely improbable that the strict rules of entry would have been enforced on such an occasion.

δόλιχον] In the *στάδιον* the course was an eighth of a mile in length, the *διστάδιος* was this distance doubled, while the *δόλιχος* or long course consisted of six, twelve or twenty-four stadia according to circumstances.

κατέβησαν] 'entered the lists.' Lat. *ad certamen descenderant.*

§ 28. *ἔδει*] 'and the course prescribed for them was that they should gallop down the steep till they reached the sea, then turn and work their way back again up hill to the altar.' For the position of the words *ἔν τῇ θαλάσσῃ*, see note on IV. I. 3.

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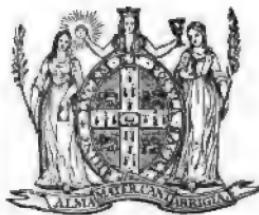


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